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SONG FOR CHRISTMAS

Children of Ohio church rehearse festival program

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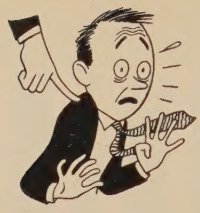

Ouch!

SEVERAL WEEKS AGO our pastor during an illustration in his sermon happened step on my toes. It was no light pressure, and besides, my shoes were off!

He said he had asked his catechumens, of which my son is one, how many we participating in some form of daily family worship. Not a hand went up. Then asked how many turned on the television set every day. Every hand went up.

Our pastor expressed his disappointment, for he had expected at least a few fa ilies would have devotions. "Are we not neglecting," he asked, "an important sour of strength and power in our lives by our failure to read the scriptures and pr together as families?"

I WAS ASHAMED TO THINK that all these years I had been remiss and decided correct the situation at once. Overboard went all the old misgivings about how a when to pin down my busy family and what their reactions might be. Worship beg the very next day at the breakfast table. We used the calendar of daily devotio printed in our Sunday school books which, we soon learned, is background for t next Sunday school lesson.

A happy boy greeted me after services the following Sunday. "Mother," exulted, "I knew all the answers in Sunday school this morning!"

—DOROTHY DAVI

The LUTHERAN *News Magazine of the United Lutheran Church in Ameri*

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COVER PICTURE. Youthful singers at Bethel, a rural church near Springfield, Ohio, plan their Christmas program. The Rev. Chalmer E. Moore is pastor of congregation on Route 68 in Husted.

THE CHURCH IN THE NEWS

Missionaries warn home churches

Racial segregation and social snobbery in Christian congregations influence foreign mission work more than the pleas of missionaries, declared 300 Protestant leaders attending the annual assembly of the Division of Foreign Missions of the National Council of Churches in Dayton, Ohio, this month. "Every act of unbrotherliness and injustice by citizens of our country," their statement said, "speaks more loudly abroad than do the sermons of missionaries and pastors abroad about reconciliation."

In mission lands there's a "revolt of the hungry, the oppressed, the exploited and those denied human dignity," the assembly report said. People are looking for salvation in nationalism, paganism and secularism. To make Christian missions more effective there was need for "pioneering in new paths."

Suggested by the assembly was a "global strategy" in which missions would operate on an international, interdenominational and interracial basis, with less formal and institutionalized work. It was also suggested that American professional and business people working abroad should be helped "to make effective witness" to the Gospel.

Synod to mull heresy cases

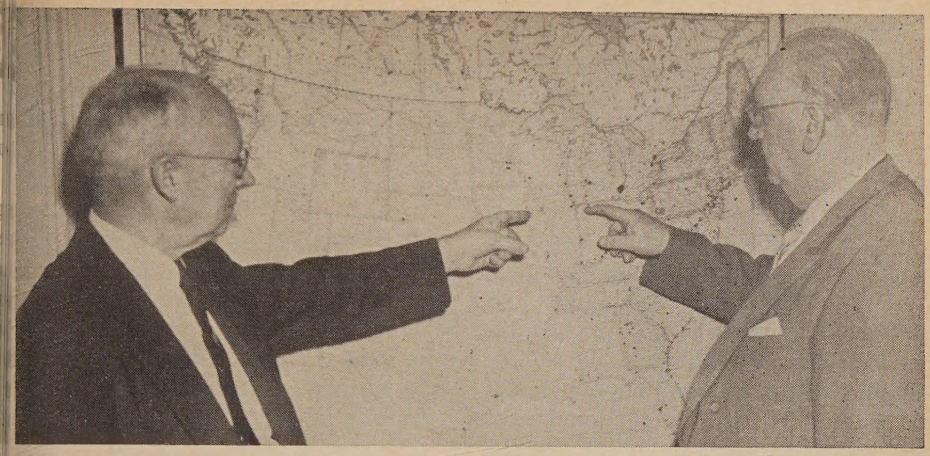
A special meeting of the Northwest Synod will be held at Holy Trinity Church, Minneapolis, on Jan. 26 to consider reports of committees which have tried three Wisconsin pastors for alleged deviation from Lutheran doctrine. Dr. Paul E. Bishop, synod president, said the special convention was called at the formal request of 35 pastors of the synod, the constitutional requirement. The synod meeting will follow a pastors' evangelis workshop and convocation scheduled f Minneapolis Jan. 23-25.

The first trial committee found Georg P. Crist, Jr. guilty on nine of fourte counts. Suspended from the ministry, M Crist turned in his ordination papers a is now engaged in graduate study. T second committee acquitted the Re John H. Gerberding, who later resign from his Menomonee Falls parish aft several pastors demanded that he be tri again. The third committee found t Rev. Victor K. Wrigley of Brookfie guilty on five of six charges. Mr. Wrigl did not appear at the trial. His congreg tion rejected synodical action, voted 19 18 to retain him as its pastor.

Dion didn't go, Meyer did

Travel plans of Russian tourists g bounced about a bit in the turbulent ternational atmosphere this month. T Rev. Louis F. Dion, Roman Catho priest who expected to minister to spiritual needs of American Catholics Moscow, regretfully unpacked his b as ecclesiastical superiors told him to lay his trip. The Soviet Embassy Washington had suggested that wh Father Dion's visa was still valid, would be inadvisable to use it" until status of Russian Archbishop Boris settled.

Archbishop Boris was touring Can with several other officials of the Russ Orthodox Church. His privilege of tering the United States as part of exchange that would have sent Fat Dion to Russia had been cancelled November when it was learned that intended to minister to all Russian thodox members in the U.S. Many m



SEVENTY NEW PINS ON THE MAP

Dr. R. H. Gerberding and Dr. Karl Henry point to new areas served by ULCA missions

bers of Orthodox churches here do not recognize the authority of the Moscow Patriarchate, which Archbishop Boris represents.

Meanwhile Dr. Lawrence B. Meyer, planning counselor of the Lutheran Church—Missouri Synod, reached Warsaw, Poland, with intentions of going on to Moscow. Missouri Synod President John W. Behnken did not accompany him (*see* THE LUTHERAN, *Dec. 14*) because of difficulties getting permission to visit the Lutheran Baltic lands. In Minneapolis, Dr. Reuben K. Youngdahl, pastor of big Mt. Olivet (Augustana Lutheran) Church, said he would spend 12 days in the Soviet Union in January during a globe-girdling trip. He planned to visit Kiev, Kharkov, Moscow and Leningrad.

Home mission record shattered

Seventy new United Lutheran congregations will be organized in the U.S. and Canada in 1955, the ULCA Board of American Missions was told at its meeting in New York this month. The new mark sets an all-time high, cracking the previous record of 64 made in 1953. Last year 55 missions were organized.

Money to help provide buildings for these new missions would be the big problem in 1956, Executive Secretary Richard H. Gerberding told the board. A record-sized budget of $2,733,500 was adopted, with more than $2 million marked for church extension, to aid congregations in acquiring chapels and parsonages. ULCA budget for 1956 provides only $2.4 million for American missions, but by action of the Toronto convention 60 per cent of any funds received by the ULCA treasury above the regular budget are to be allocated to the board's work.

In other actions, the BAM elected Dr. Donald L. Houser as its secretary for English missions to succeed Dr. Arthur M. Knudsen, who retires at the end of the year. Dr. Houser has been acting secretary. All officers of the board were re-elected.

Interracial classes resumed

The 650 white children and 75 Negroes enrolled in the confirmation classes at Our Lady of Lourdes Roman Catholic Church in Erath, Louisiana, resumed their religious studies on Dec. 5 after a

two-week flurry of racial antagonism marked by the two-day excommunication of two women parishioners.

The women had been accused of attacking Mrs. Lula B. Ortemond, catechism teacher at the church, because she instructed Negro and white children in the same classroom. Bishop Jules Jeanmard promptly decreed excommunication of "any Roman Catholics" who took part in the assault and threatened the same for anyone who "interfered with the running of the church." The decree did not name individuals, but two women had been haled into court by Mrs. Ortemond and charged with assault and battery. When these women "indicated repentance for their actions" the decree was lifted by Bishop Jeanmard. It was the first excommunication decree issued in his 38 years as bishop.

Further acts of violence could result in the closing of the church, the bishop said. Parishioners should "do everything within their power to live in peace with each other." Any act of violence is a "scandal to the church and to the community," he added.

Rummel makes new plea

The door of the little Roman Catholic mission at Jesuit Bend, Louisiana, was still locked last Sunday. Archbishop Joseph F. Rummel had closed the church in October after parishioners refused to allow a Negro priest to celebrate mass. He also cut the number of services in two nearby churches of the same parish.

Last week the archbishop addressed an appeal to the parishioners. In a conciliatory letter read from the pulpits of the neighboring churches, the New Orleans prelate urged them to accept "any priest" assigned to them. "We have no desire or intention to appoint a Negro priest permanently to your area," the archbishop wrote, "but we must receive your assu ance that if we find it necessary to sen such a priest . . . you will receive hi with the reverence and confidence whic are due."

At a meeting held after the arc bishop's letter had been read, parishione of the Jesuit Bend mission rejected a r quest that they sign a statement agreein to submit to the archbishop's wishe Reiterating their stand against the a pointment of any Negro priest to th area, members said they felt segregatio was being wrongly made a religious issu

The mission at Jesuit Bend will still b closed this Sunday.

Victims of prejudice get support

Five southern ministers recently ouste from their pulpits because of race segr gation issues got support from the Ge eral Board of the National Council Churches at its Omaha meeting early th month. National church bodies we asked "to secure other places of servic for the five. The board also asked Churc World Service to seek ways of setting u a relief program "for ministers and the people white or Negro, who are victim of persecution" because of racial stanc

Special attention was given the case African Methodist Episcopal clergyma J. A. Delaine, formerly of Lake Cit South Carolina. After Mr. Delaine church was burned and his home fire upon, he fled to New York City where h now faces extradition proceedings. Th NCCC board asked Governor W. Averel Harriman to "weigh carefully" the mi ister's return to South Carolina where h life might be in danger. New York a thorities indicated that they would n act hastily in the matter.

Tax fund aid opposed

Although church-related schools ha full right to exist "in our pluralistic s

iety," their entire support should come rom the churches that maintain them, he NCCC general board said. Support f church schools by tax funds would "be ontrary to the separation of church and tate."

While teaching of religion is the re-ponsibility of home and church, the oard said, public schools must take into ccount "that our moral and ethical alues rest upon religious grounds and anction." Public schools should there-ore teach that "religion is an essential aspect of our national heritage and ulture."

In a different field, the General Board adopted a $13 million budget for 1956. Included is $2.6 million for overseas freight charges for surplus commodities to be distributed through Church World Service. Other major items include "interpretation of the Christian message" by radio, film and television programs; mission work among migratory laborers and American Indians; overseas relief and rehabilitation; and publishing operations.

Doesn't want government funds

Federal or state assistance for building of parochial schools in the Boston Roman Catholic diocese would be refused, Archbishop Richard J. Cushing told an audience at a school dedication. "I cannot see how any government or state would build schools without expecting to control them in whole or in part," he said.

Tax money would not be refused for other purposes, the prelate indicated. Parochial school children "should not be treated as second-class citizens," he stated. "When funds are available for the welfare of children, such as health, our children shall not be excluded or counted out."

Later the archbishop told laymen at a Holy Name Society convention to avoid "assuming an attitude of hostility" towards the government because "we may suffer injustice in the distribution of governmental funds or subsidies." Roman Catholics should support "every reasonable and well-planned" effort to gain equal benefits for parochial schools, the

Dr. Oscar Carlson, Social Missions Board president, greets area directors for evangelism mission effort at installation service in New York on Nov. 29. Directors are Walter E. Bock, Francis B. Myers, J. A. Keisler, A. Vernon Hess, W. H. Swarbrick, Geo. Housewright, Ross Hidy, W. A. Mehlenbacher.

archbishop said, and should do their utmost "to place and keep in posts of public responsibility those who can be counted upon to be fair and square to God and country."

NEW BROTHERHOOD EXECUTIVE
Howard L. Logan

Brotherhood chooses Logan, New York

Meeting at New York last week, the executive committee of the Brotherhood, national men's auxiliary of the United Lutheran Church, asked Howard L. Logan of Glendale, Calif., to become its executive secretary. Mr. Logan, a former president of the Luther League of America, has since 1947 been manager of the United Lutheran Publication House's Los Angeles branch. He is California correspondent for THE LUTHERAN. Mr. Logan will succeed Earle W. Bader, who served for 21 years.

Brotherhood headquarters will move at year-end from Bethlehem, Pa., to the Lutheran Church House in New York, said Brotherhood Secretary Eugene H. Kelchner. Move will help co-ordinate the Brotherhood's work with that of other ULCA agencies, he explained. Subsidizing an enlarged Brotherhood program is a $15,000 appropriation for 1956 from the ULCA Executive Board, with smaller amounts promised for following years "in the expectation that the Brotherhood will gain in membership and income to the point of complete self-support by 1961."

2,500 bought "Luther" prints

More than 2,500 prints of the motion picture *Martin Luther* have been bought in three months by churches and educational institutions in the U.S., Executive Secretary Robert E. A. Lee reported to directors of Lutheran Church Productions at their Nov. 30 meeting. This "new pattern of motion picture distribution" made it possible for more than one million churchgoers to view the film during the week before Reformation Sunday, Mr. Lee estimated. The 4,000-foot print cost $150.

Outside of the U.S. the film is still being shown in theaters with good response, Mr. Lee said.

"Life" picks Sittler

Dr. Joseph Sittler, Jr. of the Chicago Lutheran Seminary faculty will be named as one of the nine greatest U.S. theologians in the "Christianity" issue of *Life* magazine, scheduled for publication Dec. 21. An Ohioan and former pastor of Messiah Church, Cleveland Heights, Dr. Sittler has been on the Chicago faculty since 1943. Known most widely as a preacher and lecturer, he is author of *The Doctrine of the Word.*

Other Protestant theologians on *Life*'s list are Reinhold Niebuhr, H. Richard Niebuhr, Paul Tillich, R. L. Calhoun and F. Ernest Johnson. The 164-page issue of the magazine is said to be the most ambitious project it has undertaken, was two years in preparation. Forty-five color pages will include a gallery of paintings

AMONG TOP NINE
Dr. Joseph Sittler, Jr.

There'll be 40 pages of advertising, but no liquor ads have been accepted, a *Life* spokesman said.

Parochial schools must pay taxes

Three Roman Catholic parochial schools in Maillardville, near Vancouver, British Columbia, were ordered seized last week for failure to pay three years' arrears of $7,000 in municipal taxes. Action taken by the Coquitlam Municipal Council was expected to force the Social Credit administration of the province to consider whether grants of public funds should be made to parochial schools, required by law to pay municipal taxes.

Archbishop William Duke of Vancouver has led a 27-year campaign for public funds for church schools. Last year he met with the British Columbia cabinet to ask that Roman Catholics be taxed to support church schools, while non-Roman Catholics only support the public schools. In 1951 and 1952 the same three schools which figured in this week's incident were closed as a protest against government refusal to grant tax moneys to parochial schools.

California's Supreme Court last week heard a taxpayer's suit challenging a 1951 law that granted tax exemption to nonprofit private and parochial schools. The suit claimed that the law was discriminatory in its benefits because Roman Catholics conducted 90 per cent of the private schools "to indoctrinate the dogma of their own religion."

New Jersey limits exemptions

Residences of persons engaged in the work of religious bodies are not entitled to tax exemption in New Jersey, the state Supreme Court ruled last week. The court upheld a decision of the Appellate Division that three Teaneck residences used by faculty members of the Lutheran Bible Institute were not tax-exempt.

The houses, located about two miles from the school, "are not used exclusively in the religious educational endeavor," the court ruled. The fact that clergymen live in them does not make them parsonages, the ruling indicated. The Lutheran Bible Institute, an independent organization, also operates schools in Minneapolis, Seattle, and Los Angeles. It is supported by voluntary contributions.

Two German bishops die

The United Lutheran Church of Germany lost two bishops in one week as Bishop Johannes Pautke of Luebeck and Bishop Theodore Knolle of Hamburg died from heart attacks.

Bishop Pautke, who visited the U.S. two years ago, was 68. He had been elected to office in the Luebeck church in 1948. Bishop Knolle, 71, succeeded Dr. Simon Schoeffel as bishop of Hamburg only last year.

World News Notes

No smiles in Shanghai

Reds have cleaned up the streets in China but people aren't happy, said British businessmen who left Shanghai last month. The big city is overcrowded, and there isn't much food and no fun.

Population of Shanghai is nearly 2 million greater than in 1948 (now more than 6.5 million). Farmers who couldn't make a living in the country have moved to town seeking industrial jobs. Food is severely rationed. Rice, the chief food, is doled out at the rate of 2½ to 4 pounds a month per person, according to the type of work done. Part of China's food production is shipped to Russia in payment for machinery and other imports.

One doesn't hear much laughter in the city, said the Englishmen. "There are definite signs of restlessness." Church attendance is officially discouraged, but churches are crowded each Sunday.

Ten Englishmen left China last month because their businesses had been liquidated by the Communists. All British business in China is being transferred to Chinese government ownership or control, and all Englishmen in Shanghai (98 are still there) will be sent home within a year.

There are 5,000 Russian technical advisers in Shanghai, the Britons reported, but they are unpopular with the Chinese populace and stay out of sight as much as possible.

Reds move into West Germany

Russians began setting up their embassy at the West German capital, Bonn, this month, according to the agreement Chancellor Konrad Adenauer made in Moscow in September. Their headquarters is a hotel until a permanent location is secured.

West German diplomatic recognition of the Soviet Union is considered a great victory for the Russians, because the Reds can now deal directly with the West Germans instead of indirectly through the Western allies. Dr. Adenauer agreed to exchange ambassadors with Russia on condition that Russians release 9,626 German war prisoners they are holding.

Russians returned 5,863 through Oct. 20, and then stopped sending home prisoners. They would not send more, it was surmised, until the West German government agreed to accept Valerian Zorin as the Russian ambassador to Bonn.

Poland wants to talk with the West Germans about releasing 715 German war prisoners. In exchange, Poland asks diplomatic relations with West Germany. There are many Germans in the former German territory now under Polish control. Poland has offered to let a thousand a month come to West Germany.

China and the UN

Chiang Kai-shek's Chinese government would probably talk itself out of the United Nations if it stood by its decision to block Outer Mongolia from UN membership. As final action on admitting 18 nations to the UN shaped up last week, Chiang's government threatened to block the whole package deal by a veto in the Security Council.

So eager had most of the UN members become for admitting the 13 non-Communist and five Communist states that they seem sure to oust Nationalist China for failure to co-operate. Next time the UN General Assembly meets, it can quickly vote to recognize the Red government as the real government of China. Only the powerful influence of the U.S. has prevented such action in the past.

WASHINGTON

By ROBERT VAN DEUSEN

PASSPORT RULING

JUDGE LUTHER YOUNGDAHL made headlines by a recent ruling in which he challenged the right of the State Department to deny a passport arbitrarily. He instructed the Passport Office to hold a public hearing at which the applicant could appeal the negative decision of the State Department. In preparation for this hearing, the judge ordered all evidence on which the denial of passport was based to be made available to the applicant so that he could defend himself against the charges which had been made.

The man involved in the decision was Leonard Boudin, a New York lawyer. He was refused a passport in 1954 and the refusal was confirmed by the Secretary of State after a private hearing by the Board of Passport Appeals. Boudin countered by filing a suit in District Court. Secretary Dulles filed an affidavit with the court stating that the denial of passport was based on a review of State Department files and confidential information.

Secret informers

JUDGE YOUNGDAHL, to whom the case was assigned, denounced the use of confidential information in making passport decisions. He declared: "More and more the courts have become aware of the irreparable damage which may be, has been, and is wrought by the secret informer and faceless talebearer whose identity and testimony remain locked in secret files."

"How can an applicant refute charges," the judge continued, "which arise from sources, or are based upon evidence, which is closed to him? . . . To uphold (this procedure) would grant to the government the right to deny passports in an uncontrolled manner, with virtually absolute authority, at any time in any way it sees fit."

Youngdahl commented that confidential information has its place, and is of unquestioned importance to executive offices in performing their duty of combating subversion. But it should be used as a source of initial leads which would result in gathering factual data which can be made public and defended in court.

Judicial trend

THIS LATEST RULING carries a step further a trend which has become evident in recent months: to make administrative actions which have a bearing on individual rights subject to review in the courts. A decision by the U.S. Court of Appeals last June held that the State Department's discretionary power to refuse passports cannot be exercised arbitrarily, but must be on the basis of regulations which can be tested in a court of law. (See THE LUTHERAN, July 16.)

The new element in the Youngdahl decision is the barring of confidential information as the grounds for denying a passport and the requirement that the facts on which the denial is based must be made part of the public record. This has far-reaching implications.

Fully aware of this, the State Department referred the whole matter to the Justice Department for study. A delay in the holding of the required hearing was granted by Judge Youngdahl, so that the Solicitor General might have time to decide whether to appeal his ruling to the U.S. Court of Appeals. The issue may eventually reach the Supreme Court.

ONE DAY AT THE SERVICE CENTER

At big U.S. army base in Germany, American Lutherans minister to GIs

I RISE AT 6 A.M. (still in the habit of early rising acquired in the navy) and find the fire out in the furnace and the place is cold and damp. In Germany we do not enjoy the luxury of central heating where you just turn up the thermostat. After the fire is started in our chimney furnace, with some coaxing, the coke takes hold and the place is soon warm.

Then a cup of coffee and off to the Center several blocks away before 7 A.M. The day's activities begin with meditation and study of the Word and prayer. Then comes the office routine, but I am reminded that this is clean-up day. My wife who is Assistant Secretary-Hostess has been complaining about the accumulation of things in the office which prevent the janitor from doing a creditable job of cleaning.

This proves to be a major operation because the office space is small and the servicemen have been storing some of their personal property here. But—thanks to a closet in the hall—a place is now found for excess baggage. The place is soon ready for the janitor.

By CARL M. SITLER, Service Center Pastor at Kaiserslautern, Germany

THE MAIL must be answered and plans completed for the day and also for Sunday when I must conduct a service of Holy Communion for Lutherans in Sembach Air Base and at Kleber Chapel. There are calls to be made and shopping to be done. On Saturday evenings we serve a home-cooked meal prepared by the secretary-hostess, the assistant, or a volunteer. The cost of material is paid from a snack fund supported by gifts. Pfc. and Mrs. John Ahlbon are the volunteer cooks today. Their home church is Lakeview Lutheran (ELC) in St. Paul, Minnesota.

Before 2 P.M. my wife and I are back at the Center to check with the janitor to see that all is ready for the day's activities. My office is scarcely recognizable, thanks to my wife's insistence and hard work to bring order out of chaos. It is raining and miserably cold outside. We wonder if anyone will come on such a day.

Soon a German neighbor appears for

American soldier is baptized in Germany

National Lutheran Council cooperating with Lutheran Church — Missouri Synod has opened service centers at key points in Germany and Japan. There are some U.S. centers near big military posts. Funds from Lutheran World Action are used for the program. Centers offer decent recreation and good companionship as substitute for vicious entertainment which is plentiful in areas surrounding military bases.

a favor. He is a painter and wants help in making some signs in English. Our English-speaking secretary-hostess helps him with the translation.

Airman Charles Cox comes in. He is stationed in Etaine, France, and travels 150 miles nearly every week-end to spend his free time at the Center. His home is in Enid, Oklahoma, and he belongs to a Missouri Synod church. He does not care for French hospitality in Etaine or nearby Verdun.

THE AHLBONS come to prepare the evening meal which happens to be a Chinese dish this time. Chaplain (Major) Oscar Voelske (ALC) stops off on his way back to Ramstein Air Base. He had been to Kleber Chapel to perform a marriage ceremony. After a cup of coffee he leaves to perform another marriage ceremony.

As the evening approaches we wonder where the usual crowd is. Upon checking we find some have gone to Paris, others to Garmisch. Soon Klint Johnson, who is a member of the Swedish Covenant Church of Los Angeles, and Lester Algor of Hastings, Minnesota, come in. Lester was home last summer on leave and came back a married man. He married an Augustana church girl. We confirmed him last spring.

Next comes David Wendland from St. Andrew's Church (ALC) of Sheboygan, Wisconsin. Then along comes Eleanor Bayer, a German girl, who speaks English and is telephone operator at Sembach Air Base. She spends several evenings a week at the Center as a volunteer hostess.

Next come Mrs. Reynolds and baby. She is looking for housing, as the apartment they are occupying is not satisfactory. We have helped many service families with their housing problems. Among others listed on our guest register is Art Weston from Landstuhl Medical Center and buddy, whose name we failed to get (He is from Santa Monica.) There is also Martin Anderson of Iron Mountain, Michigan, another Augustana member.

We also find the name of T/Sgt. H. Rudh, Norwegian Lutheran, and Airman and Mrs. Sorensen from Landstuhl Air Base. We helped the latter to obtain housing several weeks ago and now they are loyal supporters.

KAISERSLAUTERN is a boom town and housing is very scarce and prices are high. Rental agents charge from 30 to 42 per cent of the first month's rent as their fee for finding apartments for Americans. That is why we have become interested in helping service people find apartments and have made many friends both among the German landlords and the service people.

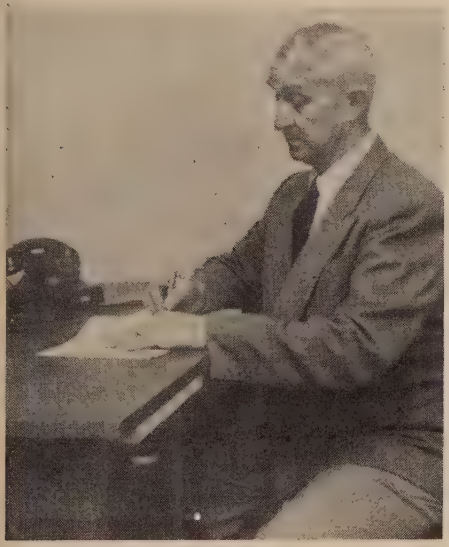
Supper is ready. After singing the familiar "Be present at our table, Lord" we enjoy an hour of fellowship during which we eat Chinese food and drink coffee. These meals are simple and inexpensive, because our facilities are limited to buffet style. But it seems anything we serve at the Center is appreciated.

The girls, and sometimes the men too, bake cakes and cookies during the week and on Sunday evenings we serve waffles which are always appreciated. After the dishes are washed, some look at television, others read or write letters, listen to the radio or play the piano. Usually someone has pictures to show with the use of the projector which the Center provides. Maybe someone has a tape recording from home, or wishes to make a recording on the machine the Center owns.

This evening one of the older men has a personal problem and we have a private conference in the office. This happens to be a very disturbing family problem and we spend several hours in talking,

reading pertinent Scripture passages, and closing with prayer. He leaves greatly relieved and we believe we have helped him solve his problem.

You may ask, why does he come to me and not to his own chaplain? I asked the same question and found he felt more at ease with a civilian pastor and he felt he knew me better through previous contacts than with his own chaplain who is a newcomer to Germany.



Sitler is former navy chaplain

Our older service men often feel too that younger chaplains do not have the necessary experience to deal with complex family problems. Even with my experience of over 23 years in the navy, I feel very inadequate, but the Lord usually comes to my rescue.

LIFE IN the armed services at its best is an abnormal life. Not everyone can adjust himself to it. Military personnel and their families are never permanently settled anywhere. They are subject to all sorts of people and conditions in government apartment housing.

That is why we cannot stress too much the necessity of our church following its members into the armed forces and providing an adequate ministry. Our Service Center is performing an important work.

I cannot refrain from mentioning our service of Holy Communion at Sembach Air Base and at Kleber Chapel. Here you can feel the Lord's presence in the Holy Sacrament, blessing and strengthening the faith of all who participate. On Reformation Sunday we held a communion service in the historic Magnus Kirche in Worms for our service people. In such church services, as well as in private interviews, we render our greatest service to our personnel and their families who are far from their home congregations.

WE MUST RETURN to the other activities at the Center on Saturday evening. As closing time approaches (we are supposed to close at 10 P.M. but often remain open later) we have our evening devotions. It is led by Martin Anderson this evening. He reads the Gospel for Sunday, leads in prayer, and we sing the hymns for Sunday's services as well as the liturgy. Thus our hearts are prepared to receive the blessings of the Word and Sacrament.

Our crowd was not as large as usual on Saturdays. We generally have from 25 to 40. Nevertheless the Lord blesses our ministry as we pray God to bless all who are in the service of our country and far from home and their own church.

Our Center is not in the best location to draw crowds, but it was the best we could get at the time and our facilities are limited in space. We have high hopes of moving into adequate quarters soon, in the center of Kaiserslautern. Then it is hoped that more service people who need our ministry will be attracted to us.

We Must Do a Discussion, Like Humans . . . .

Animals hold peace conference

A FABLE. Written in Japanese and translated into English by a high-school boy in Japan

ONE DAY a rabit, a badger, a fox, a Tortoise, a monkey, a dog and a Lion are assembled under the tall oak in a forest. Just, the moon's above their. And she is saw what they do, and she laughing. They sat down on the grass. Lion is stern looks. Fox and Badger sat down beside Lion. Tortoise and Rabit, monkey and dog looked fiercely at each other, sometimes. What do they do there?

Then Lion felt his whiskers by his fore legs. And he spoke.

"AHEM! Eh, I am very happy to see you all here today. Ahem! I hear that humans do a discussion. Therefore we want to do this. What do you to think?"

"Bright idea!" said Fox firstly. Badger too supported. The others too supported, unwillingly.

"H-m-m, all support? Now, we might as well begin the discussion. But before we do it, we must to elect the chairman. Who?" Lion goggled his eyes.

And all feared at the eyes and said:

"We are thinking you are the good person of chairman."

"Yeah, I will do chairman's. And the topic is: 'How we Stop a quarrel?' For if we live for long, we must to stop the quarrel. You know this, I think. And the other day, in the world of humans, a humans did the quarrel, and I heard that suffered a loss many blood. We must positively to stop a quarrel, positively. Did you know? Now!"

BADGER said firstly, "But—Mr. Lion!"

Lion: "You fool! You have to call me 'Mr. Chairman.' "

Badger: "Is that so? Well, Mr. Chairman, before than the topic, we have to discuss, 'Why arise a quarrel?' "

Lion: "H-m-m. Then this topic is, 'Why do?' "

Dog: "Ah, it is certain. For he deceive another. Like fox here!"

Fox: "What? What you say? Don't you say such fool thing! When deceived you?"

Dog: "The other day you said you give me roosters fresh, but I haven't it."

Fox: "When? You are lying me!"

Dog: "Fool! I heard you tell me by that pool."

Fox: "I don't know about it."

Dog: "You villian! I will kill you!"

Lion: "You blockheads! Do you know the topic?"

Dog and Fox: "Sorry."

Rabit: "I think—eh—uh—we must live in harmony."

Monkey: "Well, but how we do?"

Rabit: "Uh—eh—I don't to know."

Monkey: "Then, keep silence!"

Rabit: "You—you insulted me, do you? Did you insult me with the intention? I am a woman."

Monkey: "H-m-m."

Rabit: "Odious monkey!"

Lion: "You have usually a quarrel, I say! Tortoise! Have you got a opinion? You have kept silence for sometimes. Say opinion!"

Tortoise: "Opinion?"

Lion: "Yeah."

Tortoise: "Nothing."

Lion: "Nothing? Do you mean to say so?"

Tortoise: "Yes."

Lion: "Why."

Tortoise is sigh: "We will soon to have a quarrel."

Lion: "This pessimistical fellow!"

Dog: "Chairman, you can not have a quarrel."

Lion: "Um-m-m."

Monkey: "Mr. Chairman."

Lion: "H-m-m."

Monkey: "I think we have to throw away our arms."

Lion: "Ah, it is good. Another opinion?"

Badger: "Mr. Chairman, to rob another property make a quarrel. Yesterday I am robbed my vegetables in garden."

Lion: "It was pity."

Dog: "Mr. Chairman, the bullying make a quarrel."

Lion: "Ah."

Badger: "To rub our teeth is no good, I think. That wild boar always have rubbed his tusk."

Fox: "Mr. Chairman, it is bad that he meddle in another work."

Rabit: "To have many avarice is bad."

At that time a younger sheep passed by. And she saw the dog and said toward Lion.

Sheep: "Hello, Mr. Lion."

Lion: "Hello. What business?"

Sheep: "Give me the voice."

Lion: "Well,—but wait. I say, how you think? That she has the voice is good?"

Dog: "Chairman, it is bad."

Rabit: "Good."

Dog: "No!"

Badger: "No."

Fox: "She must has the voice."

Dog: "Shut you up!"

Lion: "Listen. Then I will decide by voting now. Lift you up a fore leg."

Lion determined by vote:

Ayes—Rabit, Fox, Tortoise, Monkey.

Noes—Badger, Dog.

Lion: "Well, Miss Sheep can especially have the voice, please."

Sheep: "Sorry, uh—I am shorn by a bad friend. Uh—"

Dog: "Wait. It is a different topic."

Lion: "Well, good. Interesting story."

Dog: "No interesting."

Sheep: "Uh—I had associated with Mr. Dog's younger brother. The day before yesterday, he said me, 'I had lended you wheat, did not? Repay it!' But I don't know about the wheat. I said to him, 'I don't know about it.' And he made witnesses, and we went in front of the justice. But I lost—and I became in such form!"

Dog: "Shut up you!"

Dog made a pounce upon to the sheep. Sheep run away bleating. Dog followed growling. Lion leaped after with roar, "Hai, hai, we must to discuss! We must to discuss!"

But two animals come not back. The others waited them for long a time. While, the monkey and Badger played a trick against Rabit. Rabit ran away with weeping. Badger and Monkey ran after her. Fox went to his den. After that, Tortoise was sighing.

In the sky, the moon is saw what they do, and she laughing. The surrounding of oak in forest became still. The night was far advanced, and by and by it have been sleeping.

Symbols of the eternal must be taken seriously but cannot be taken literally

By REINHOLD NIEBUHR

THE HERESY TRIALS of three young pastors in the Northwest Synod of the United Lutheran Church remind us of the fact that such trials are extremely rare in all the Protestant communions. This might be due to slackness on the part of the churches, for after all the Christian church is based upon a common faith, centering in the conviction that "God was in Christ, reconciling the world unto himself."

Those who do not share this faith have no place in the leadership of the Christian church, though even Catholic leaders admit that lay people are involved in various degrees of heretical notions about their faith. Yet, even in the post-liberal era, the churches have not tried very hard to enforce the articles of faith by insistence on exact conformity.

THE TRIALS in Wisconsin and their general effect on the public consciousness prove that the churches have been right on the whole in their patience. Heresy trials almost inevitably revolve, as the Wisconsin trials do, around peripheral articles of the faith. The young men are accused, among other things, of not believing in the virgin birth of Jesus or in his "physical resurrection" or ascension. Are these beliefs really tests of the quality of the faith?

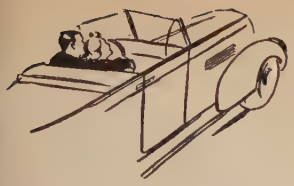
Does any church which insists upon them really do justice to the quality and character of faith as an encounter between God and the soul? Does it understand the symbolic character of a great deal of religious truth? Could it maintain that the Lordship of Christ is really effectively witnessed by belief in his virgin birth or ascension?

Does not any interpretation which makes acceptance of miraculous historical events the test of faith reduce the spiritual quality of that faith, and does not the application of such tests brand as heretics all but a few literalists and fundamentalists?

THE ISSUE RAISED in Wisconsin involves the validity of the religious symbolism. All symbols of the eternal, particularly those which assert the divine validity and revelatory power of events in history, must be taken seriously but cannot be taken literally. The well-known German theologian Rudolf Bultmann has made this issue central in theological thought in both Europe and America.

The evidence presented in the public press does not indicate to what degree the accused ministers fail to believe the central and important affirmations of faith in the Christian communion. But it is disturbing that their accusers have accused them only on peripheral points.

These accusations therefore embarrass the whole portion of the Christian ministry which would have to say, "If they are guilty, so am I." They also give the impression to the secular world that Christianity insists on a literalism which even the most friendly secular critics will find irrelevant to a true witness to the truth which is in Christ.



Wiencke Traveled Faster Than St. Paul

Philadelphia editor, Dr. Gustav Wiencke, used a jeep on Greek and Turkish roads where Paul made his missionary journeys

OUR HEADLIGHTS picked up luminous green letters on a sign: HELLAS. We had crossed the Yugoslav border into Greece, and ahead lay a smooth asphalt ribbon, put down by American dollars.

The distance to Salonika could be calculated in minutes, and soon we looked over the light-studded slope of the city and out over the dark sea on which the Apostle Paul had traveled. Salonika (ancient Thessalonica), like several other cities in the Apostle's journeys, continues to be a busy communications center in modern times.

REACHING THIS Pauline point was like driving from Washington to Baltimore—but we wanted to add other cities of St. Paul to our collection. A few weeks later we could count twenty on our list, and we looked at the so-called "journeys" of Paul with new respect. That is to say, we were jolted into such respect after traveling by car over roads that still follow the course of St. Paul's tireless travels.

Not much is left of the cities where St. Paul worked out his missionary strategy in obedience to the divine call. Earthquakes, fire, and sword, as well as the corrosive action of the centuries have all but erased them from sight.

The picture of the whole of Paul's journeys grew on us, piece by piece. As we saw one site after another, we had to revise the more or less vague ideas one usually has of the Apostle's route in Luke's brief account in Acts.

"Those who conducted Paul," we read in Acts 17:15, "brought him as far as Athens; and receiving a command for Silas and Timothy to come to him as soon as possible, they departed." Not a word here—or anywhere else—of what mountains lay between, what dusty road across the flat plains, or the heat of the sun and the many days of walking until Macedonia, Thessaly, Boetia, and Attica lay behind and the ivory columns of Athens loomed against the blue sky. True, on this trip Paul wisely preferred to take a ship to Athens, but on his "third" journey he did walk all the way from Thessalonica to Athens and farther.

COMPARED WITH PAUL, we traveled in incredible luxury, security, and with speed. We were not exposed to Paul's "danger from rivers, danger from robbers, danger in the city, danger in the wilderness . . . many a sleepless night, in hunger and thirst, often without food, in cold and exposure." Instead we let our car labor over the mountains around cloud-shrouded Olympus, bounce through cotton fields below, and twist and turn through the rocks and cliffs past villagers plodding home from the fields at night.

Driving from Salonika to Corinth and back again seemed a long journey, but we had to revise all our notions of time and distance as we turned northeast, skirted the Aegean, and drove down through Turkey to Syria. The luminous atmosphere of Greece, the delicate pastel

Since Paul's day, majestic Greek temples have fallen, and . . .

colors of mountain and plain gave way to a harsher landscape. There were vast empty brown plains, arid plateaus, blue lakes of salt water, rough and inhospitable mountains, as well as the steaming heat of Tarsus and Adana where banana plantations flourish and fields may yield four crops a year.

To our amazement, we clocked 2,000 bone-shaking miles on our speedometer in crossing Turkey. And as every Sunday school map of Paul's journeys shows, he walked the piece from Syrian Antioch to Troas not once, but twice and a half!

SOMETHING OF THE atmosphere of St. Paul's churches, like a distant whiff of incense, came to us in Beroea (modern Verria). From Salonika we traversed a dry and monotonous plain. There, just at the foot of a wall of mountains, we entered a sleepy town with twisted, narrow streets lined with worn houses whose latticed Turkish balconies lean out above and almost shut out the sky. We pointed at random to the name of one of the "hidden churches" in our notebook and a boy quickly offered his services as guide.

Soon we entered a court filled with chickens, goats, and playing children. The urchins scrambled to be the first to bring out chairs and we sat under a fig tree. Finally a woman appeared and unlocked what seemed to be a barn door. We stepped inside a dusty Greek Orthodox sanctuary. It was lined with frescoes in rich colors. The gilt carving on the altar screen traced many old Christian symbols such as the fish and the peacock.

Tucked away in a courtyard and roofed like a shed, the church was safely hidden from the Moslem Turks when they ruled over Greece. There hushed chants were sung and candles burned in the night. We liked to think that perhaps one of these bedraggled and leaky shrines stands on the spot of a house in which Paul found refuge when he fled by night from Thessalonica and preached the good news in Beroea.

AN AIR OF DECAY seems to hang over such shrines throughout Greece. The monasteries in the mountains are dying

out. If one were to judge Christianity by its churches in Greece, it would seem to be hopelessly antiquarian and irrelevant.

"Not quite so," said a Quaker teacher. "There is much that is fearful, but much that is wonderful, too. We can learn something from the Orthodox Christians —the communion of saints. When they come to communion, they know all the saints of the past right there with them in the holy sacrament!"

In another mission which has been in Greece for many years, we were told that there is little prospect of winning sizable numbers of Greeks to a new "Protestant" church. Mission strategy here is to develop a kind of Christian leaven in Greece that would work within the established, national church. Thus the schools of this mission, for example, do not press for converts to American-style Protestantism.

"Yes," said our friend, "we can see results. There's much more preaching in the Orthodox churches, and they are establishing Sunday schools." So the mission schools and a few evangelical congregations in and near Salonika exert an influence far beyond their own circles.

. . . old Christian churches have become ruins. Here are remnants of an ancient church in Corinth

In Turkey we elected to visit the coastal cities of St. Paul rather than trace the drab interior routes through Iconium, Lystra, and Derbe. In Ephesus we pitched our tent in the courtyard of the Austrian archaeologists. For decades scholars have been uncovering the ruins of this magnificent city.

In the morning we were wakened by a chorus of roosters crowing, dogs barking, donkeys braying. But the bustle and hum of the old city was gone. An old sarcophagus with the word *theogonoi* ("born of a god"), served as a water trough for us. Cupped in the horseshoe bend of the mountains and facing the sea lay the crushed and deserted shell of a grandiose city.

A wide, colonaded street once ran down to the harbor, but the sea has receded in the distance behind briars, swamps, and fields. A fig orchard grows where the great temple of Diana once stood and scrawny tomato vines grow on the slopes of its marsh-filled reflecting pool. Even the massive old Christian basilicas, such as St. John's and the tremendous ruin where the great Council declared the Virgin Mary to be the Mother of God—even these are melancholy ruins.

One after the other, we clambered over the bones of great cities—Philippi, Smyrna, Laodicea, Hierapolis, Perge, Attalia. Each had magnificent buildings —theaters, temples, gymnasia, stadia, handsome business centers.

In fact, no modern city we visited could compare in design, city planning, massive splendor and beauty with those great cities of the Roman empire. True,

this explosion of Hellenistic city building came in the two centuries after Paul's time, but the beginnings were already there. As a self-supporting religious teacher he traveled in a highly sophisticated and cultured world.

MOHAMMEDAN conquests and—within the past forty years—bloody massacres have almost totally erased the Christian churches in Turkey. We saw frequent signs of an ingrained aversion toward Christians. When we were looking for some Hittite remains in Maras, a Turkish official said, "Christian missionaries, thieves, or bandits took them away."

We visited a tiny Armenian congregation in Istanbul and heard how the Turkish government blocks the admission of trained pastors from Syria for this leaderless church. In all Turkey, Christian religious instruction of children is strictly prohibited.

Nevertheless, Christian missionaries from America are at work. They do not display religious pictures on the walls of their homes and they cannot do any evangelistic work in their schools. We wondered if this was producing results.

"Nothing very tangible," we were told. Nothing that can be measured by statistics likely to impress an expansion-conscious, optimistic American. But our friends were far from discouraged. "Twenty years ago," said a missionary, "a Christian church in Turkey was inconceivable. Twenty years from now it might be conceivable." Such is the influence of a few Christian-sponsored schools and hospitals that the future may produce a climate in which a native Christian church in Turkey may be possible.

In Istanbul, instances of Moslems who are secretly Christian and have been baptized were cited. Also, Moslems openly attend Christian services. "A Moslem serves as an usher," said a pastor in Istanbul. No longer do the Turks regard missionaries as agents of the U.S. government. "They seem to understand why we are here," missionaries assured us.

SEVERAL OF ST. PAUL'S cities are like Colossae—so hidden and nameless that few travelers can find them. Only with the help of a Heidelberg professor (he had a Baedeker which informed us that the site was four kilometers south of Honaz), a soldier who spoke only Turkish, and a villager at Honaz, could we find it.

The soldier helped us find Honaz up on the mountainside. Here, followed by a flock of villagers, we took our bearings from a rock overlooking the village. Then we drove down a dry stream bed through pear orchards. When we climbed up to the white dust of a bare field atop a low hill, our German professor exclaimed, "Ninety per cent of the Bible scholars in Germany have never gotten here."

Whatever is left of Colossae—save for a litter of potsherds, a cistern, and some corners of building blocks—is hidden underground or long since carted away. Where there were once busy streets, a farmer now harvests wheat each year.

When Paul wrote to the Colossians, he told them to have his letter read also in nearby Laodicea which, today, is a field of massive ruins between which farmers plough. More enduring than all these heavy buildings have been those bits of papyrus which Paul sent to the three cities in this fertile valley.

His letters are read today in a fashion which should not surprise the Apostle, so full was he of a faith in Jesus Christ in whom God's fullness was pleased to dwell and through whom God wills to effect a cosmic redemption by the blood of the cross.

INTRODUCING MISS BESSIE

Don't tell her that she is "working for the church." She's keeping a contract with God

By BETTY LAWRENCE

THE GREAT WONDER of the world is that, with two billion people in it, any one person is able to stand out as an individual. But in our church we have Miss Bessie.

She's short and round and plump, like a lot of other people. Yet, when my family visits our old home church back in Pittsburgh, the first question we are asked is, "How's Miss Bessie? Is she still playing the organ?" There are other faithful, loyal workers in the church but Miss Bessie symbolizes all of them.

HERE IN THIS SMALL country parish is this woman who has devoted her life to her church. But (and this is typical "Miss Bessie") don't tell her she is "working for the church."

Stewardship? Yes, indeed. Miss Bessie's church service runs parallel with the gardener caring for his land. Through drought and flood, through productive years and nonproductive, the true gardener never loses faith in the land. He labors, but it is a labor of love. It is not "work" as we understand the word today. The true gardener doesn't change jobs just because robins ate the strawberries!

Miss Bessie remembers the time when this church was opened only when a supply pastor was able to "come up" for an occasional sermon. Twenty-five years of a now-and-then church. There were seven people, all on the council, including Miss Bessie.

Six worried about light and heat and clean pews. Miss Bessie patted the donated piano lovingly and knew that hymns would be sung regularly some day. Seven people could not make much musical noise—but enough to be heard! Seven people could grow, and did, until today there are 77.

Miss Bessie figures that "people" are not "the church." The church is the place of worship. People may let you down, but never the church. When trouble arises, as it does wherever people are gathered, the hymns, the liturgy, and the guiding light stay the same. Cling a little closer, she says, and soon the trouble disappears.

WHEN OPINIONS are voiced over whether confirmation should be on Palm Sunday or Pentecost, Miss Bessie can't see that it matters much. She recalls her own confirmation. Her Grandmother Sarah Schmidt taught her the catechism. Then they both waited patiently for the day when a Lutheran pastor would "come up" for a Sunday. All the accumulated baptisms, weddings, and confirmations were scheduled on that day.

The pastor "examined" Bessie's knowledge of the catechism, and she was properly confirmed. It wasn't Palm Sunday, nor the white dress, which became important. It was confirmation itself—kneeling at the altar and acknowledging her faith.

Arguments tend to sound trivial when Miss Bessie is around to recall how the old-timers made out!

IN HER GRANDMOTHER'S Bible is written in careful characters: Bessie Ruth Clark, born July 25, 1886. Once she could not hold the big, heavy Bible on her lap. Grandmother held it, and little Bessie traced the impressive engraving of Solomon's Temple with her fingers. The Bible became as familiar to her as the *Child's Garden of Verses.*

Grandmother knew other wonderful stories which are now told over and over. In this northwestern Pennsylvania country, one town after another has its exciting anniversary time, and here in our town is someone who knows the little human interest stories which never find their way into history books.

When the Schmidt family came to America from Munich in the late 1700s, they walked from Pittsburgh to Crawford County—a mere 100 miles. Indians were still lurking about. The ox-cart carried the family's bare essentials of living, every piece carefully chosen by family conference. All but the old German Bible—there was no precious time wasted discussing that. Like the children, it was part of the family—it just naturally came along too.

Later, other members of the clan came to join the pioneers. Twelve-year-old Jacob, later to become Miss Bessie's grandfather, walked the still wild, wooded miles to Pittsburgh. He brought back sister Elizabeth. For a girl used to the 1,000-year-old city of Munich, that must have been a terrifying "walk."

EVEN THOUGH Miss Bessie's father has long since gone, she is still known locally as "Doc" Clark's daughter. No one has any idea how many babies he delivered. He was too busy bringing them to write about it. He was the old country doctor, a loyal, dependable friend and physician. But no records. Much too busy helping people.

Just like Miss Bessie. The Householder called her early in the morning to labor in his vineyard and she went. She doesn't keep track of the hours. She doesn't complain that the late-comers will get the same reward at the close of the day. She took the Householder's offer of her own free will. She knew what she was about. She made a contract and she's keeping it.

Sex Isn't a New Invention

The beauty and the evil in sex relations were known long before the Kinsey reports. The Bible is the best textbook on this essential subject

A BIBLICALLY informed Christian should not be surprised by the present-day American obsession with sex. Yet the bewildered reaction of many churchmen to reports about sex misbehavior proves that they have confused a Pollyanna world-view with that of the Scriptures. Biblical realism and honesty have, by many, been covered over with sentimentality.

By JOHN SCHMIDT
Pastor of Indianola Church, Columbus, Ohio

Yet it is difficult to avoid the numerous evidence pointing to our current bondage to sex. Movies, plays, magazines, paper-

BOY MEETS GIRL . . . THEY FALL IN LOVE . . . FROM THERE ON ANYTHING CAN HAPPEN

and cloth-bound novels all revel in sex—its abnormal as well as normal manifestations. In the long run it does us little good to pretend facts are not there.

Here the Bible can be of real help. In its pages we can see that this is not the first generation of men so afflicted. All manner of sex perversion—rape, prostitution, incest, homosexuality, and so forth—are revealed (and condemned) in its antiseptic record (for example, Leviticus 18 and Romans 1).

THE MEN WHO WROTE these documents were certain that man's wilful wrenching of himself from God's hand must result in a distortion of his entire life. It is not surprising that one who refuses to permit God to hold creative authority over him would reject other obligations. Nor that he would seek to use others to gratify his own wishes. And there is surely no reason why we should assume that this corrupting consequence of sin should leave the sex life untouched.

But a Christian view of the purpose and function of sex must take us beyond this. There is, unfortunately, much truth in Reinhold Niebuhr's wry admission that too often the church has discussed sex in relation to sin rather than to salvation. That is why so many have confused Victorian thinking with Christian.

The first positive aspect of sex which the Bible would have us recognize is that it concerns the whole of man, not merely his body. Human beings are more than "human males" and "females," and cannot be understood if approached merely as "mammals." Any use of our sex functions that isolates the physical is doomed to fail.

This explains why so many have found their sex life unsatisfactory, or even repulsive. Only if the physical act is employed as the servant of love, self-forgetfulness, tenderness, and similar emotional overtones is it adequate to satisfy man. To ignore all this and to consider only the physical "outlet" is to block the way to genuine understanding of either the problems or possibilities of sex. That is why the work of such men as Dr. Kinsey possesses only limited value.

LINKED TO THIS is the fact that sex is intended to be truly social. It is solitary only in its perverted forms. Merely to use a sex partner is a prostitution of God's creation, even though such prostitution takes place between a married couple. If it is to accomplish its God-intended purpose, sex relations must grow out of the full, unreserved acceptance of each other

by a man and a woman. Sex then becomes an expression of their true mutuality (compare I Corinthians 7:1-5).

THE KINSEY RESEARCHERS summed up the Christian attitude toward sex by saying that it regards sex relations as being acceptable "primarily as the necessary means of procreation, to be enjoyed only in marriage, and then only if reproduction is the goal of the act." While it must be admitted that this attitude is common, it must be asserted strongly that it is unbiblical.

The sex nature of man is part of God's creative and holy will. As one of the ancient church fathers said, "I cannot be ashamed of that which God was not ashamed to create." In addition to the procreative aspect, sex provides a God-given channel for the physical expression of mutual love, as well as a means through which that love is deepened and strengthened.

Just as lack of shared love may cause the physical relationship to become repulsive, so the manifestation of such love in thoughtfulness and consideration will do so much to strengthen the bonds of affection between husband and wife. It is in this intimacy that people most clearly reveal themselves—whether for good or evil—to their partners.

SEX POSSESSES an amazing potentiality. Rightly used, it may serve as an earthly parallel to God's gift of fellowship and eternal life (Ephesians 5:21-33). Abused and perverted from its intent, it becomes a destructive, deadly, and ugly evil. How important, then, that adults use it with wisdom. And that they teach their children this Christian understanding of their bodies' functions.

This latter does not mean a mutually uncomfortable "man-to-man" talk when adolescence is reached. Such sex instruction is usually years too late, but also tends to isolate artificially what can be understood rightly only within the context of the whole of life. Sex education of children begins when they observe the ordinary attitude of their parents toward each other. If there is evident affection and mutual thoughtfulness between them, their children will have taken a long first step toward their own successful use of sex.

In the home, Sunday school, confirmation class, and Luther League this Christian view of sex should be taught, not in isolation, but as a vital part of total Christian living. Obviously, the precise nature and goals of this instruction will vary according to the maturity and the needs of those concerned. But premarital instruction dare not be postponed—even if it were possible—until the pastor counsels with young people who come to arrange for their marriage in the church.

FOR SUCH EDUCATION there is no textbook comparable to the Bible. In its pages we find no obscurantism or evasion. Here are no vague generalities, but living illustrations of both the use and abuse of this function of man. Here adult aggression against an adolescent is seen in Potiphar's wife. The evil consequences of lust are illustrated in David's seizure of Bathsheba. Love's healing touch is shown in Isaac who by Rebekah "was comforted after his mother's death" (Genesis 24:67). Love's power is seen in Jacob who "served seven years for Rachel, and they seemed to him but a few days because of the love he had for her" (Gen. 29:20).

In this great picture-album our children—and we—can learn the greatness as well as the tragedy of sex. And possibly we will, then, be able to give needed leadership to the confused generation in which we live.

PRODIGAL SON

Going off to a far country and living riotously isn't the only way a man can forsake his Father. Sometimes we can get so interested in our work that there isn't any time left for our God

By ESTHER FRESHMAN

NOREEN STOOD at the window. The street lights were already on. Down the block she could see a car parked in each driveway, or pulled to the curb. The husbands of the neighborhood had come home.

All but Noreen's. He was always late. After years of it, Noreen found herself hating this work that kept her husband so long away from her. She rigorously trampled out any feeling of gratitude that his was important work, that it gave him considerable prestige in the community, that it paid a salary most of her friends' husbands would like very much to receive.

Just as she went to pull the drapes angrily across the front window, she saw his car edging down the street. "He certainly isn't in any hurry!" she muttered. She met her husband at the door, her eyes smoldering.

"Well, at last, Phil!"

TOO LATE she noticed the whiteness of his face. "You won't have to complain any more about this job," he said. "Or about the late dinners. I'll be around for a while. I lost my job today."

"Phil, you're joking! They couldn't do this to you!"

"It's no joke. The industry is going through a shake-up, and they don't need me. That's all. They said they'd call me back as soon as they could—but I've been in this work too long not to know the signs. I'll have to get something else."

Noreen forgot her hatred of the hours the job consumed. She went all-out in her indignation at what the company had done to Phil.

"All the years you've served them—why, Phil, most of your life! You went in as a young man, and now—"

Phil interrupted with a strange chuckle. "I'm anything but a young man now. That makes the situation bad."

"O hon, maybe it is just temporary. They'll get things reorganized, and—"

"I'm afraid not, Nor. They said they'd mail my severance pay. I could hear the old gates close pretty firmly behind me."

NOREEN FOUND it hard to adjust to having Phil home. There was none of the fun of vacation times together. This was like having him home ill. Noreen

delayed all her activities, and it was noon when she slipped away to do her marketing. She wanted to be alone, to think the matter through. Not only the loss of the job confronted her, but she felt somehow responsible. She had so wanted him away from that job—so hated its hours and monopoly of him.

She decided to walk to the market a few blocks away. Along her route she passed the church. She had walked by many times before, hardly noticing it. But this time, as she went by its door, the chimes pealed out a noontime song.

"I suppose this would be the moment for us to turn to God," she said bitterly. "But since we haven't bothered Him from the time we were married, maybe He wouldn't remember us."

HER THOUGHTS settled back into the groove of their problem. Phil had loved this job, horrible hours and all. And his was a competitive and not too large field. The situation was not just a matter of another job for Phil. It had to be a job like the one he had—it wasn't going to be too easy.

She returned home with her groceries. Phil puttered around, trying to help her prepare lunch, but his heart wasn't in it.

"Phil, this thing's going to work out," Noreen exclaimed.

"Sure, Nor—I've got to get hold of myself, get organized, and—Monday I'm going out and visit some of the possibilities I've been thinking over—a—"

He stood by the well-stocked bookshelf, his hands going over the books quietly. "Look, Nor! It's kind of funny—two Bibles! And neither one of us has dipped into them since our marriage!"

"One has my name in it, hasn't it?"

"Yes. You had it in college."

"I remember."

Noreen looked at her husband. "Phil, I went by that church on Third Street on the way to market. Do you know I thought of God for the first time, as often as I pass that building? But it's sort of odd calling on Him now, isn't it, now that we're in trouble?"

"I guess He's pretty patient, hon. I imagine He's still waiting for us to come around."

"Phil," Noreen said, urgency in her voice, "tomorrow's Sunday. Why don't we go to church?"

"All right, Nor, if you'd like."

Noreen had a strange feeling as she entered the church. She felt that she was coming home. She felt as though coming to church was part of a plan. The sermon text pealed through her mind: "Hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience."

The minister talked on faith. She repeated the words of the text, tucking them away for future reference. This she would accept for a way of action. Phil would have to look for a new job and there would be delays. But in the end good would come out of it. It would be her place to keep remembering the word of faith, and to keep it firm and steadfast, until the fruit could come.

NOREEN PLANNED economies, but avoided panic. Always she kept her thoughts focused on the good things in their lives. The days slid by, garnished with promises "when something comes up," but there was nothing definite. The first of the month rolled by, marked by the turning of the calendar but not the depositing of the usual salary check.

Phil began now to seek a job in a bit of a frenzy. Noreen urged him not to go out hunting each day, but to use some of the time in building-up, so he might be ready when the right work came.

Phil didn't want to go to church any more, but Noreen attended faithfully. She was beginning to understand the meaning of prayer.

IT WAS SOON several months since Phil had had his job. There had been temporary calls, for a few days' time at the most, but no promise of anything permanent. Noreen was amazed at how little they seemed to need to go on with her new plan of management. But, even so, they were making dangerous inroads into their savings.

This particular Sunday morning she had found Phil's discouraged face hard to bear. She knew that he refused to go out any more than was necessary because he hated to face life and its seemingly inevitable frustrations.

"All things are possible to him who believes," the minister had read. Noreen hung on to the words with determination. They formed a rhythm for her steps as she made the short walk home after the service. "All things are possible to him who believes," she repeated. "But Phil doesn't believe. He seems to have invested all his faith in the company that discharged him. He believed only in that company. Without it, he has no faith in himself—no faith in God."

She walked with quick steps into the house. Phil was turning the knob on the television in careless fashion. He looked up at her listlessly.

"PHIL," SHE SAID, "I'm glad you lost your job!"

"Well, thanks, hon," he said angrily like a man half-crazed—"I'm glad everyone is happy!"

"Forgive me, Phil! That isn't just what I meant. I mean that the job was taking too much of you—that you believed only in it—not in yourself—not in God. I'm glad that you lost it, because now you're free to see how much you have—what real wealth and strength you possess."

"Do you see strength in me when I've failed, Nor?" For the first time in months Phil had a look of hope in his eyes.

"O Phil, you haven't failed—and I see so many wonderful things in you."

"God didn't forget me, did He, Nor, when He helped you to find such faith? That church has been doing you—no—it has been doing me a lot of good through you! What did Dr. Wheaton speak on this morning, Nor?"

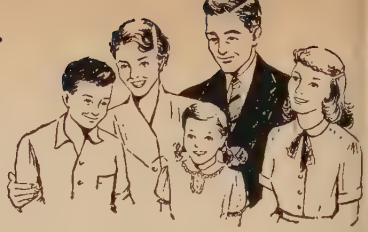
"All things are possible to him who believes. It's from Mark, Phil."

"Come on, hon, let's get one of those Bibles and do some reading."

PHIL HAS A JOB. He works about sixteen hours a day at it, and it's only for a few months. But it is something he always wanted an opportunity to try. While he was securely fastened to his other job, he could never venture it. In the past week he has had three calls from firms that learned he was available.

They've been laughing at his billfold—he and Noreen. It hasn't as many bills in it as he was accustomed to carry. But it has in their eyes a tremendous wealth in its compartments. He has three cards in it—"my security"—he calls it. One card has typed on it Paul's definition of faith. One has the text from Mark—the one that made Noreen help him to remember to Whom he belonged, he reminds her. And finally, there is the one they call their Instruction Card—the instruction by which they are living in a greater wealth than they imagined they had: "Hearing the word, hold it fast, and bring forth fruit with patience."

Noreen has told me that never before have they so completely enjoyed companionship in doing the things that formerly they just took for granted.



PLAIN WORDS

I TURNED OFF the radio, but the carols kept running through my head.

"O little town of Bethlehem." I stripped back the sheets on Pete's bed.

"How still we see thee lie." I plumped up the pillow. The quiet words made a gentle background for my speedy actions. It was fun to see how swift and economical of motion I could be. There was so much to do and all of it such fun.

STILL HUMMING ALONG, I knew that "fun" wasn't the word I wanted. It was the word I would use in talking to someone, though. It would show I liked to do things without in any way giving away my real feelings. And that seems to be the way we all are.

It is all right to sing Advent and Christmas hymns in church and go through a certain formal way of expressing our feelings. But I'd not only feel silly saying something like, "I am so happy that God came to us to take away our sin and selfishness that I just have to act out my joy in the hundred and one activities of this time of year,"—no, I'd not only feel silly, I just plain couldn't do it. Maybe people read between the lines about me, as I do about others. I hope so, for I'm not really ashamed of how I feel. It's just that I can't come out and say it.

I wonder why I don't feel like that in talking to children. With our own children I can say what I mean, and it's the same way when I'm teaching at the church. But with adults I seem to get tongue-tied about my faith. When Dan and I went calling for the evangelism side of the sector program, he did most of the talking. I found I had to watch myself or it sounded as though I were inviting them to join some sort of country club. That wasn't the way I felt. It was just the sort of thing that seemed to come out.

"God rest you, merry gentlemen," I burbled, as I pulled on my boots and then my gloves. I hugged my coat around me and started through the drifts to the church.

THE BROTHERHOOD and Luther League had done the muscle work—trimming the trees and setting up the candelabra for the candlelight service. The church smelled of evergreens as I opened the door. No one seemed to be about, but I knew there must be other members of the altar guild somewhere in the building.

Walking to the front of the church, I knelt in the second pew. I hadn't any words I especially wanted to say. It just seemed that the thoughts and songs I'd been having all morning needed some sort of action.

At the sound of footsteps, I rose. Mrs. Schmidt and Rose Morency, each carrying a large basket of hemlock boughs, came down the aisle. "How do you like our processional?" chuckled Mrs. Schmidt. "Don't you think we should do this on Sunday morning?"

"Sh!" Rose put her finger to her lips. "Say that out loud and someone will think you mean it. First thing you know they will want to do it."

"Oh, come on, Rose!" Mrs. Schmidt was plain-spoken as usual. "Let's not start that again, especially right here in the church. Suppose some of the members do think in terms of just decorating the place and don't understand the symbolism we've learned about in the altar guild. All we have to do is explain a little. That's not going to hurt us."

"I suppose not," Rose agreed. Mrs. Schmidt is so kindly and uncomplicated that it is almost impossible to get angry. "I guess I am just touchy about some of the suggestions we get about making the chancel look more modern."

INSTINCTIVELY, we lowered our voices as we went up into the chancel. There's nothing really holy about it, and yet there is. Just wood and stone enclosing a little piece of the surface of the earth, but when so many people have met God in that place, it—well, it just seems different from other places.

"We won't want to change the paraments from violet to white until Christmas Eve, right before the midnight service," Mrs. Schmidt remarked. "I can come then. How about you, Rose? Connie will be up to her ears in things at home."

"Sure, I can come," Rose agreed and I smiled gratefully. If she had refused, I'd have come although it would certainly have complicated my program. "I wonder," she went on, "whether it takes everyone so long to appreciate the meaning of the violet for Advent? This is just about the first year I've really felt it all the way to my toes. Oh, I've always known that to receive Christ you must first be sorry for your sins. I learned that in catechetical class, if not before. But to think of needing four weeks to clean out your heart before you can celebrate Christmas just wasn't real to me. Do you think this holly looks right, or do you like it better as it was?"

"Try this sprig on the left side," I suggested. "I like the holly because it suggests the very thing you're driving at. At least, if you mean what I think you mean."

"It's hard to put in words and with most people I couldn't even try. They might laugh and I usually don't give people a chance to do that." Before I could say she'd expressed the very thing I had been thinking about earlier, she went on, "I guess I used to worship the lovely Christmas Baby. It was right to be happy and thrilled about Him and if I overate and forgot His other children were starving, it didn't much matter because He was such a pleasant, cheerful Baby He would forgive me and Santa's visit wouldn't be spoiled in any way by my greediness. But you're right, Connie. The holly ought to remind us of the crown of thorns and the drops of blood. The suffering Christ of Lent *is* the Christmas Baby."

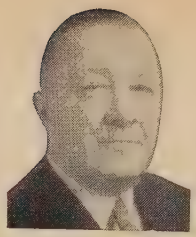
"Will you brush up those pine needles, Connie?" asked Mrs. Schmidt. "I'm no good at stooping lately. I think you're right, Rose. But I wonder whether most of us ever learn it for keeps, or whether we have to learn it over every year."

"Or every day," Rose laughed a little ruefully. "Just because this symbolism says something to me, I was all set to be angry with the people who don't understand it. If you hadn't stopped me, I might have said some really mean things. Thanks!"

"You're welcome. Maybe you can do the same for me one of these days. No, I'm serious." And her manner left no doubt that she meant it. "Isn't that one of the duties of Christian friendship? To love each other and help each other be our better selves?"

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Mixed romance?

QUESTION: Marie, 18 years old, has been dating a Catholic boy for the past six months. I have talked to her about the difference in religion and our pastor has given her several books which deal with the difficulties of a mixed marriage.

Marie has asked me a question I cannot answer. She said that Jesus never told anyone to belong to any certain church, but told them to "believe and be baptized." She asked me to show her anything in the Bible that says the Catholics are wrong.

I have asked myself: Would Christ want to come between two young people who care deeply for each other? This young man is a good boy—now away at college. I should like to find the way through this mix-up.

REPLY: Unapproved romances, as a rule, must be broken up at the very beginning of the dating period, if ever. After two young people come to love one another it is cruel to try to separate them. Your problem is difficult, if not impossible of solution to your liking.

The words of Jesus were spoken before the church as such had come into existence. That was several hundred years before the corruption of the church began. Humanly speaking, it was impossible to envision how far the church would later stray from the Gospel message. In the sixteenth century the Reformation came to bring it back to the Gospel, but the Roman Catholic Church to a large extent declined to correct the abuses.

Ask Marie from what sources came indulgences, extreme unction, the Pope's dictatorial power, the premarital agreement, rosaries, and the insistence that the Protestant churches are not churches. There is nothing in Scripture to substantiate these things. From another angle, a new novel, *High Is the Wall,* may help Marie to see the situation she may get into.

If Marie insists upon marrying this young man, ask her to refrain from signing the premarital contract and thus preserve the freedom of her children to be brought up as Protestants.

Pay children?

QUESTION: Our two children have been helping with various chores about the home, and now are asking to be paid for what they do. The demands are growing louder and stronger. Should my husband and I give in to them?

REPLY: It is a poor procedure to pay children for their help in the home. It is better to explain that every family member has duties to perform in maintaining a home and that we are not paid for doing them. The very existence of a home is contingent upon many services by father, mother, and others, with no thought of anyone being paid. There may be a few exceptions to this principle, for example when a youngster is called upon to perform a difficult or long-drawn-out task.

On the other hand, it is a good thing to give children an allowance, small at first, but increasing as they grow older and have larger needs. The allowance should have no connection with the performance of duties.

Postwar Discovery of God

Ever One God. By Robert W. Lutnes. Augsburg. 365 pages. $3.50.

This is a good novel. The descriptions are apt. The characters come alive; they have dimension, flesh and blood. The situations are uncontrived and compelling. It is easy to believe that the author writes of that which he has lived. Significantly, the only exception is the brief adventure behind the Iron Curtain which, at least to this reader, lacked the convincing realism of the other pages.

This is a good novel about one of the significant social tragedies of our generation. We are so accustomed to the massive statistics of Lutheran World Action that we have difficulty in remembering that refugees are not a faceless mass, but individuals like ourselves. The tragedy of the homeless and unwanted—of whom there remain so very many after all the effort of the postwar years —comes vividly to life in the anxiety of Zilja for her little daughter's illness or in the sullen despair of Stoolz whose future way was closed because the United States had decreed that anyone who had fought Russian Communists was a "fascist." The reading of this novel will undergird the continuing work of the church as it ministers to refugees everywhere.

This novel deals with a universal human need. Philip Ward, an American on the staff of the International Refugee Organization, falls in love with Zilja. He is an unbeliever, and therefore finds himself unable to understand her. To overcome the barrier he begins reading the Bible, awkwardly and without guidance. Something happens. But to discover what it is you should read the book. You may discover that something important happens to you also. JOHN SCHMIDT

Columbus, Ohio

Dictator of Souls

Grugan's God. By F. Emerson Andrews. Muhlenberg, 1955. 196 pages. $3.

The make-believe city of Simalcar is an accordion in the power-hungry Grugan's hands. Every breath of economic, social, and cultural life depends upon his pull and push. The tune he plays is a shoddy ditty, but all too familiar in our day.

Grugan wants more—control of the spiritual yearnings which the people themselves do not know lie unsatisfied within them. He trains a young lad to listen for the Voice of a Reality whose existence both Grugan and the scientist-priests deny. What happens when this prophet goes into a society so glaringly a reflection of our own makes for a tale at once gripping and profound.

What makes it an effective and even powerful story is the perception and skill of the author. All the vanity, brutality, and futility of life in Simalcar is drawn in harsh reality. Set against the fairy-tale background of time and place the reader sees the worst about our society with a kind of detachment and horrifying recognition. Mr. Andrews does not allow emotional involvement or personalities to blind us. His characters are representatives, not individuals. They move before the background of a whole culture, not a back yard. The possibilities of the plot —to create a controllable God for others— written with great clarity and economy will keep any reader fixed to the page.

The insight into the relation of the world and the spirit is realistic and shows perception. If things in Simalcar do not turn out exactly as Grugan expected the reader should not be surprised if the same happens to him.

Southern Seminary RICHARD FRITZ

Facts from Acts

The Book of Acts in History. By Henry J. Cadbury. Harper. 170 pages. $2.75.

Here is a book by America's foremost authority on the Book of Acts from the standpoint of historical criticism. Henry J. Cadbury has recently retired as professor of New Testament at Harvard Divinity

School where he taught for twenty years.

This volume is a collection of historical facts, with scarcely any interpretive conclusions. This book is written in the nineteenth-century spirit of scientific skepticism. The author has attempted to enlighten us about the *Acts of the Apostles* by placing the canonical book *in situ* with its Roman, Greek, Jewish, and Christian background.

Certainly some of the facts thus brought together have a passing interest, such as the Roman citizenship of Paul or the secular references to the Christ-event. But when the author spends ten pages trying to prove that Luke probably knew something about the Judaism of his times because he has references to Jewish names in his book, I think we may say he has so attenuated historical criticism as to make it vain.

There is one contribution which Professor Cadbury makes which is useful to the exegetical scholar. He shows how the early Christian preaching, in particular Stephen's speech in *Acts* 7, places a new and Christian interpretation upon Old Testament history, thus, by means of this anti-Jewish polemic, accounting for some surface discrepancies between *Acts* and the Old Testament. Of course, most of these differences are to be explained in terms of the Septuagint version of the Old Testament which was used as the Holy Scripture of the early Christians.

ROBERT PAUL ROTH
Southern Seminary

Pageantry of India

India Today! By Jack Finegan. Bethany Press. 208 pages. $4.25.

Dr. Finegan's interest in archaeology and religion has contributed to making this a crisp, penetrating and fascinating book. It stirs no controversy but is a clear, factual report by a student intent upon understanding the varied contrasts, beauty, and developments of India.

India Today! catches the flavor, trends, seething activity of life on this sub-continent. The city of Calcutta is Dr. Finegan's vantage point from which he explores the people, the geography, and the history of India. There are facts and statistics, brutal in their exposure; but there is awesome beauty and pageantry too. The author unfolds the stories of the invaders into India, the subsequent civilizations, the religions that have taken root, and in a concise yet exciting manner has woven a tapestry which hangs as a background for the modern adventurous exploits of this new democracy. Here are told the thrilling stories of Gandhi and Nehru, of the conquests of mountain peaks, of the ambitious undertakings of a brave and forward-looking people in the realm of economics and world affairs.

The last chapter is devoted to "The Place of Christianity," an excellent historical appraisal of modern missionary work in India. Lutherans Ziegenbalg and Pluetschau are given their place as the first Protestant missionaries but no other mention is made of Lutheran enterprise in India.

"Comments" by Dr. V. E. Devadutt on India's position of neutrality in world affairs is added as an appendix. There are also fifty photographs, a list of "Recent Books and Articles About India," and a general index.

India Today! is a history and a reference book, but also a stimulating adventure into a land that tugs at the heartstrings of the Christian world.

J. FREDERICK NEUDOERFFER
New York City

Drama in Church

Golden Book of Church Plays. Compiled by Lawrence M. Brings. T. S. Denison. 476 pages. $4.50.

The Modern Treasury of Christmas Plays. Compiled by Lawrence M. Brings. T. S. Denison. 536 pages. $4.50.

One or the other of these two collections is a good place to look if you are hunting for a suitable full-scale, one-act play for a church group. They offer a wide assortment of both complicated and simple plays. Some are set in biblical times; others are modern. If you find a play you want to use, acting copies can be procured through the publisher, T. S. Denison, at 50c a copy.

S. E. C.

OVERSEAS

GERMANY: Berlin. Dec. 6.—HOPES FOR German reunification aroused by the Geneva conference were blighted as the big powers failed to agree on any problem. At the same time, churches in the Communist zone of Germany are forced to accept the fact that they will continue to exist under constant pressure which official hostility has been imposing on them for the past ten years.

They face an uncertain future. Bishops, pastors, catechists, deaconesses, elders, and congregations look toward a long and arduous road ahead. They will follow this road in obedience to Him who said: "I will never fail you nor forsake you."

It was comforting to be able to celebrate the tenth anniversary of the Hilfswerk (the relief and reconstruction department of the Evangelical Church in Germany), at this time. It was an occasion for remembering how much the Lutheran World Federation had done in helping the Hilfswerk cause. Its contributions surpass by far anything other ecumenical agencies have done in this respect.

When Dr. Richard W. Solberg, Lutheran World Service senior representative in Germany, brought the greetings of the World Federation to the crowded Christ Church in Berlin-Dahlem, the large congregation showed signs of deep gratitude. Anybody knowing the dangerous situation of the churches in East Germany knows that the aid of the Lutheran World Service will be needed also in the future.

THE GOVERNMENT maintains an attitude of official neutrality toward the church, but new difficulties have arisen in recent weeks. The battle about the Communist dedication ceremonies for youth has sharpened. In many cases, parents and their children who refuse to heed official invitations to the dedication rites suffer economic penalties. One family was denied a permit to take over a store because their child had not taken part in the ceremony. Every child preparing for the Red ceremonies next year will receive a well-illustrated volume entitled *Universe, World, and Man* which advocates materialist principles and rejects religious faith as "mysticism and superstition."

A state official or member of the people's police who asks for a church wedding or baptism may expect to lose a promotion or to be transferred. People are secretly encouraged to renounce their church membership. Thousands fall under the influence of this propaganda. It may be a small number as compared to the 15-million membership of the church, but severe conflicts are being aroused among the families.

The state seems to be trying to split the churches by singling out ministers willing to submit to communism. That such maneuvers are doomed to failure can be predicted with certainty.

A FURTHER DIFFICULTY lies in the growing trend toward Sunday work which makes it impossible for workers to attend church services. State stores are open Sundays. Sunday openings are not officially sponsored by the government, but "spontaneously" demanded by the employees.

Other means of interfering with services are being found. State homes for children occupy the youngsters on Sundays by sending them on outings or letting them attend sports events. Services in homes for the aged have been banned in many instances. Old folks and sick people who want to worship on Sunday must go to churches which are frequently miles away.

Christian youth organizations and student groups have been targets of violent attacks on the part of state and party leaders. In some parts of the East Zone, catechists have been forbidden to teach in classrooms of state schools or other public buildings—in open violation of the constitution. Christian publications and the distribution of Christian literature by pastors have been occasionally banned. A hard-tried church asks for the loyal prayers of those who are allowed to live their faith freely and without interference.

—BERLIN CORRESPONDENT

GEORGIA-ALABAMA

Steady Growth of Southern Congregations Reflected in Increase of Building Projects

By PAUL J. RENZ

ATLANTA—A series of dedications and groundbreaking services during the fall gave evidence of the steady development of congregational life in the Georgia-Alabama Synod.

St. Paul's, Mobile, Ala., W. H. Lefstead pastor, dedicated its new $56,500 parish building Oct. 16. In addition to the eleven classrooms, auditorium, kitchen and pastor's study, both church and parish building were air-conditioned. St. Paul's becomes self-supporting Jan. 1, and will be host church for the synod meeting in April.

NEW REFORMATION PARISH HOUSE, SAVANNAH

Dedication of the parish house of Church of the Reformation, Savannah, Georgia, William B. Carr pastor, took place Oct. 30. The $58,000 building contains auditorium, ten classrooms, offices, and kitchen.

GROUNDBREAKING AT ST. PAUL'S, SAVANNAH

Left to right: Pastor Griffin of St. Paul's, and Pastors Epting, Yost, Jr., and Dr. Fritz

The chapel of St. Paul's Church, Americus, Ga., G. Leonard Nicholas pastor, was dedicated Nov. 6. Men of the congregation did most of the carpentry work. Women made the altar paraments.

Our Redeemer Church, Montgomery, Ala., J. Russell Boggs pastor, dedicated the first unit of a modernistic church Dec. 4. Dr. Donald L. Houser, BAM secretary of English missions, spoke. Synod President C. E. Fritz attended dedication services.

IMPROVEMENTS on church buildings were completed at St. Timothy's, Forest Park; Mt. Pilgrim, Haralson; and St. Philip's, Senoia, Ga.

Groundbreaking for the new church of St. Paul's, Savannah, the Rev. Joseph L. Griffin pastor, was observed Oct. 30. The Rev. Eugene Epting, grandson of the first pastor, President Fritz, and the Rev. John

. Yost, Jr., only living former pastor of t. Paul's, participated in the service. Six f the 148 charter members when the church as organized in 1895 were present for ie service.

Ascension, Fleming Heights, Augusta, the ev. James C. Dickert pastor, broke ground or the new church Oct. 9. Four classes are eing held in the parsonage and space is adequate for services.

Draft for the constitution of a merged Georgia-Alabama and Mississippi synod was studied by the executive committees of both Lutheran bodies at a meeting at Birmingham, Ala., Nov. 2. ULC President Franklin Clark Fry presided. A second meeting was scheduled for Dec. 20 at Our Redeemer Church, Montgomery, Ala.

Timetable for the proposed merger calls for resolutions to be presented at the 1956 conventions of the two synods, but final action would not be taken before 1957. (In the meantime, the Mississippi Synod called a special meeting for Dec. 11 at which the proposed move was to be reconsidered.)

The Women's Missionary Society of the nod met at Redeemer Church, Atlanta, ct. 18 to 20. Speakers included George loore, missionary to Africa and now a udent at Southern Seminary; Miss Alberta Holtzinger, missionary on furlough from Liberia; and Dr. R. E. Clement, president of the Atlanta University (Negro). Newly elected officers include: Mrs. E. P. Eyler, president; Mrs. George E. Anderson, Jr., vice president; Mrs. Paul J. Renz, secretary; and Mrs. S. L. Piedot, treasurer.

Lutheran men of Effingham County, Georgia, met at Holy Trinity Church, Springfield.

Synod Treasurer Donald Spann; Ben Williams, president of WTOC, Savannah; and Erwin G. Baumer, trustee of the Protestant Radio and TV Center, Atlanta, spoke.

MONTANA-NORTH DAKOTA

Change of Synod Election Rules Asked by Western Conference

By ROBERT A. BARTELS

BILLINGS, MONT.—Pastors and delegates of the Northwest Synod's Western Conference met in Mount Olivet Church, Minot, N. D., Oct. 13 and 14. The Rev. Lloyd W. Zaudtke, pastor of St. Mark's Church in Fargo, was elected vice president of the conference, filling the position left vacant by the death of Pastor Marlin Evenson.

Western Conference has asked the synod

obert Beckstrom welomes Henry Noordzy s president of the new tate Luther League of Montana. Others, from ft to right, are Loren Gallantine, Lenore Pfiser, Charlene Speaks. ooking on are Pastors andgren and Shannon, dvisors to the League.

MONTANA-NORTH DAKOTA . . .

to change its rules of election at its next convention so that at least one pastor and one layman from each of the three conferences will serve on the board of directors of Northwestern Seminary, and on the synodical stewardship and parish education committees. The thought behind this request is to unify the widespread interests of the synod in these three important groups.

With the personal approval of the president of the synod, the Western Conference has sent an appeal to all pastors and churches of the synod to gather a $4,000 offering for Mrs. Marlin Evenson and her children. The gift will pay off a mortgage on Mrs. Evenson's home in Northfield, Minn., where she has lived since her husband's death in July.

MONTANA LUTHER LEAGUERS met at St. John's Church in Great Falls, Oct. 28 and 29, and passed a resolution forming a state Luther League. Robert Beckstrom, vice president of the Luther League of America, was the national representative. Henry Noordzy of First Church in Billings was elected president; Charlene Speaks of Redeemer Church, Livingston, vice president; Lenore Pfister of St. John's Church, Great Falls, secretary; and Loren Gallantine of St. James' Church, Columbus, treasurer. Pastoral advisors are the Rev. John P. Shannon of Billings and the Rev. Ralph C. Sandgren of Columbus.

During the week of Nov. 14 through 20, Mrs. Ruth Youngdahl Nelson, sister of Federal Judge Luther Youngdahl and of Pastor Reuben Youngdahl of Minneapolis, was principal speaker at a "Religion in America Life" program in Livingston, Mont. He talks on "Your Family and Your Church were given before people of all the Liv ingston Protestant churches.

IMPROVEMENTS and additions to churc property have been made in various churche in Montana. United Church in Butte ha completely renovated the church basemen It was a long and arduous task since it in volved excavating granite with a pickax and carrying it out in buckets. Labor wa furnished by Pastor Robert E. Fellows an the men of the congregation. At St. John Church in Great Falls, where the Rev Eugene Hasselquist is pastor, the exterior of both church and parsonage were re stuccoed, some remodeling was done in th parsonage. St. James' Church, Columbus purchased a large home to serve as parson age for Pastor Ralph C. Sandgren and hi family. The down payment on the $14,00 purchase was raised in a special appeal.

The Lutheran Welfare Association c Montana has appealed to all Lutheran con gregations in the state to raise $100 each s that the association may be able to brin refugee orphans to Montana and place ther for adoption.

Efforts of churches of the Ministerial As sociation and the Roman Catholic parishe to close major grocery stores in Billings o Sundays continue. Support for the churche program has come from other retail mer chants. By radio, press and television th churches and their pastors are building u public opinion against this violation of th Lord's Day.

ADDITION to S Paul's Churc Linden, N. J., w $80,000 paris house dedicate in October. Pa tor is Rev. Go frey E. Alber

lew Mission Organized n Central Shore Area

By RALPH I. SHOCKEY

TRENTON—Organization of Faith Church t Lavallette on Nov. 27 marked a further evelopment of the central shore area in ie New Jersey Synod. The new mission is ie 139th congregation on the synodical oster and is the ninth mission organized nce the formation of the synod in 1950. A total of 102 charter members was re-eived into the mission by the Rev. John agner, Jr., who has been working in the ea since June. Preliminary work had been one by the Rev. Robert Z. Wuchter, pastor f Holy Trinity Church, Manasquan, during ie past two years.

Synod President Edwin H. Knudten was ssisted by Dr. Willis Hinman, president of ie home mission board, at the organization rvice.

AREA CHAIRMEN for the 1956 Evangelism lission in the synod have been appointed: ie Rev. Harry Young, Maywood-Jersey ity area; the Rev. Arnold J. Dahlquist, ranford-New Brunswick area; the Rev. Ed-in E. Wisser, Jr., Camden area; and the ev. Charles F. Rinck, Jr., Atlantic City rea.

Eugene Kelschner, secretary of the Lu-heran Brotherhood of the ULCA, will as-st the refugee committee of the Lutheran elfare Association of New Jersey in se-uring assurances for refugees before the xpiration of the federal act in 1956.

Trinity, Saviour, and Christ churches in renton are holding noon services each ednesday during Advent.

FLOATS depicting the "Community for hrist" composed part of the parade spon-ored by church and civic-minded citizens of ollingswood Nov. 27. Various scenes rep-esented the advent and birth of Jesus and ther similar floats were in keeping with the ason.

St. John's Church, Rutherford, dedicated $95,000 parish house Dec. 11. The synod president, the church's former pastor, assisted Pastor William Niebanck in the service.

PRAYER IS PREREQUISITE for success of evangelism mission ULC Evangelism Director Robert W. Stackel (left) told 150 New Jersey Synod pastors at missioners training school at St. Mark's Church, Trenton, Nov. 15. Joining him in prayer are Synod President Edwin H. Knudten (center) and Synod Evangelism Committee Chairman Martin R. Lehfeldt, Trinity Church, Camden.

Our Saviour Church, Cresskill, doubled its seating capacity with the dedication of a $50,000 addition to the existing unit on Dec. 11. The Rev. Elmer F. Seifert is pastor.

Dr. Henry Whiting, executive secretary of the NLC Division of Welfare, was speaker at the Lutheran Welfare Association meeting in Emmanuel Church, New Brunswick, Nov. 13. Dr. George F. R. Tamke is president of the association.

Reports were given by the Rev. Godfrey Alberti, chairman of the division of family and child welfare; the Rev. Lawrence Holt, chairman of the division for the aged; and the Rev. Harry Young, chairman of the division of chaplaincy service. The Rev. Carl Futchs is executive secretary.

St. John's Church, Westville, provides extra service to the community by inviting

NEW JERSEY . . .

teen-agers to regular bimonthly socials in the parish house. The center has attracted overflow crowds. The Rev. Edwin E. Wisser, Jr., is promoting the project.

Richard Sutcliffe, associate director of the ULC Press, Radio and Television Department, spoke at the church councilmen's dinner in St. Paul's Church, Collingswood, Nov. 11.

Two workshops in the field of press, radio and television will be held by the synod's public relations committee during 1956. The first is scheduled at St. John's Church, Newark, Jan. 7; the second at Holy Trinity Church, Audubon, Feb. 7. The Rev. Charles Schmietz of the Film and Broadcasting Commission of the NCCCA; Charles Hushaw, director of PRT, and Associate Director Richard Sutcliffe will speak.

NEW YORK

Brooklyn and Queens Get Ready For Area Evangelism Mission

By OLIVER W. POWERS

NEW YORK CITY—Plans are well underway for the evangelism preaching mission in the Brooklyn-West Queens area which will take place the week of Jan. 8. Thirty-five congregations, including one Suomi and two Augustana churches, will take part.

The Rev. Robert E. Mohr is general chairman for the area. Others on the committee are Fred Hauptmann, Anton Droge and Pastors Robert H. Arnold, Herbert D. Dichsen, Werner Jentsch, Sylvester Bader, Oliver W. Powers, Franklin D. Fry, and William F. Sunday.

All pastors of the New York and New England Synod were asked to attend a school for missioners in preparation for the church-wide evangelism campaign. Courses were scheduled at Zion Church, Rochester; First Church, Albany; and St. Peter's Church, New York, early this month.

REFORMATION SERVICES were held in most of the boroughs of the city. The Brooklyn Lutheran Council, composed of Natio Lutheran congregations, sponsored a ra at the Academy of Music with Dr. Freder A. Schiotz, president of the Evangelical L theran Church, as preacher. He said t "it was not enough to be against autho tarianism in church or state, but faith w needed to resolve the restless confusion our day."

Dr. Clarence C. Stoughton of Wittenb College spoke at Wagner College under auspices of the Staten Island Division of Protestant Council.

At the United Christian Youth Ra Evangelist Charles Templeton's topic "Stand Together for Christ."

Pastor Martin Niemoeller, president the Hessen-Nassau Evangelical Church, speaker at an Armistice Day service at H Trinity Church, Manhattan, on Nov. The Fellowship of Reconciliation sponso the service.

Stained-glass windows were dedicated October in memory of the Weiskotten fa ily who served Redeemer Church, Brookl for over 60 years. Dr. Samuel G. Weisko served the congregation for 26 years was succeeded by his son, Dr. Herbert Weiskotten. Dr. Clarence C. Stough spoke, and the Rev. Richard H. Weisko was liturgist.

Zion Church, Henry Street, Brooklyn, gan the celebration of its 100th annivers Nov. 27 with Dr. F. Eppling Reinartz Dr. Behrend Mehrtens of Hartwick Coll preaching. Pastor emeritus, Dr. E. C. Kraeling, spoke Dec. 4. The church was off-shoot of old St. Matthew's Church, N York, one of the first Lutheran churches America. It is the only all-German Luthe church on Long Island. The Rev. H. Kropp is pastor.

Christ Church, W. 153rd Street, Manh tan, observed the 60th anniversary in O ber. Holy Trinity Church, Jefferson Aven Brooklyn, had its 40th birthday the sa month.

Sister Amy Bauer was installed as pa deaconess at Holy Trinity Church, Flatb on Nov. 6.

MUHLENBERG College President J. Conrad Seegers has been awarded an honorary degree of humane letters by Franklin and Marshall College, Lancaster, Pa.

RE-ELECTED president of Wagner College's board of trustees for the 37th consecutive time was Dr. Frederic C. Sutter, pastor of Trinity Church, Staten Island, N. Y. Two new trustees of the college are Hans P. Treuenfels, a Wagner alumnus from Norwalk, Conn., and Joseph P. Monge.

PEOPLE

MISS HATTIE BELLE LESTER, Newberry College's dean of women, is the new president of the South Carolina Association of Deans of Girls.

DR. MORRIS S. GRETH, professor of sociology at Muhlenberg College, has been appointed to the 13-member planning committee which prepares for an international inner missions conference in the summer of 1957, preceding the Lutheran World Federation assembly. Other ULC representatives on the committee are Dr. E. Theodore Bachmann, Pacific Seminary; Dr. Jerald C. Brauer, dean of the University of Chicago theological faculty; and Sister Martha Hansen, who directs the Baltimore Deaconess Training School. Dr. Henry J. Whiting, executive secretary of the NLC's division of welfare, is chairman.

Crosscountry

THE STARS AND STRIPES are not going to fly over Buckingham Palace after all. The resolution that "Great Britain become the 49th state" of the Union was defeated after a debating team from Cambridge University, England, clashed verbally with students of Wagner College, Staten Island, N. Y.

Kenneth W. J. Post, St. John's College, and John G. York, Middle Temple, faced Doris Nagel, Staten Island, and Carl Pedersen, Plainfield, N. J., in this Revolutionary War fought in reverse. When the Wagner team came out in favor of U.S.-British unity because of economic and political considerations, the English opponents noted politely that British tradition and governmental system are incompatible with American institutions. The audience, some 350 who had come to listen, overwhelmingly agreed, and the final decision of the jury was to leave things as they are.

YOU DON'T HAVE TO DRINK IT, concluded teetotaler June Shifflet philosophically after winning the $10,000 grand prize in a whiskey-naming contest. The Minneapolis high school teacher is a member of Central Lutheran Church choir and a former historian of the ELC congregation. She has written movie scenarios and scripts for TV shows, and submitted eleven entries in the contest of the distillery firm. Some of the cash she received will go toward furthering her training in writing.

"I WOULD GET A CAB DRIVER LIKE YOU," said the passenger in disgust. The driver he spoke to was the Rev. Robert I. Hatch, pastor of First Bible Presbyterian Church, Kansas City, Mo., who drives a cab at night. The 39-year-old minister began talking about the Scriptures as soon as the passenger got in the cab. At an isolated spot, the man put a knife into the pastor's back and said, "Give me your money."

The Rev. Mr. Hatch tells what happened next: "I kept talking. I asked him if this way of life had brought him much money, won him many friends, or proved fruitful. He seemed impressed. Finally he followed me in a little word of prayer."

The would-be holdup man also followed the minister into the nearest police station where he identified himself and surrendered.

Evangelism Mission Opens New Perspectives To Lutheran Churches in Springfield Area

By E. RUDOLPH WALBORN

COLUMBUS—Prospects of growth looked bright for congregations of the Springfield a which joined forces in one of the first evangelism missions in the United Lutheran Chu two-year program. The mission, Nov. 13-18, involved 27 congregations.

Attendance at services over the five-day period showed steady increase. Totals for the opening Sunday night worship were 2,471. The closing service on Thursday night was attended by 3,126. More than 2,000 gathered Friday at the Wittenberg field house for a concluding rally. Overall attendance total, according to Dean E. E. Flack of Hamma Divinity School, general chairman of the mission, was 22,684.

Regional Evangelism Director Vernon Hess reported that lay workers had done well during the week: 482 persons accepted invitations to attend church services, 420 declared their readiness to attend instruction courses in preparation for church membership, 124 requested letters of transfer to congregations in the area, 38 will join local churches by reaffirmation of faith. Sunday schools gained 261 pupils, and 152 children were to be baptized as a result of neighborhood visitation programs.

OHIO LUTHER LEAGUERS drew 756 registrants for their convention at First Church, Springfield, Oct. 28-29. Among the speakers were Pastor Robert R. Lesher, associate of First, Tiffin; Dr. Carveth P. Mitchell, First, Mansfield; and Pastor C. Leslie Conrad, Jr., executive secretary of the Luther League of America.

Recommendations of a "Hoover Committee" for structural alterations in the Luther League of Ohio were adopted after a two-year study. Federations will be strengthened, conferences reduced, and a larger central executive committee will provide more personnel for the five-fold league program.

Officers for 1955-56 will be Mary Jo O'Morrow, president; Richard Giessler, vice president; Margaret Hostetler, secretary; Roy Nichols, financial secretary. Mary Jo O'Morrow succeeds another girl president of the Ohio League, Vivian Au. The Ohio State University sophomore is majoring in music and has been active in synodical and congregational affairs. She is the daughter of Pastor Joseph M. O'Morrow, Holy Trinity Church, Columb

Mary Jo O'Morro

Olivet Church, Sylvania, James L. Key pastor, is one of the first congregations organize a "Youth of the Church" gr with a unified congregational youth p gram as suggested by the LLA. There secretaries for all divisions of church acti A youth cabinet includes representati from all youth groups.

Men of St. Luke's, Youngstown, Rob A. Boettger pastor, secured pledges $70,000 to provide parking space and model the church.

Crouse Memorial, Tiro, Howard Hauter pastor, has approved a $40, building project to remodel the church, construct a Sunday school building.

Emmanuel, New Philadelphia, laid cornerstone for a $170,000 educational in September.

A building fund campaign bro $110,000 in cash and pledges to Our Sav Church, Dayton, J. Alfred Updegraff pas

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

PENNSYLVANIA

Allegheny Conference Advances In Refugee Settlement Program

By ROBERT G. SANDER

ALTOONA — Twenty-three refugees will shortly be "at home" on the territory of the Allegheny Conference. Seven conference churches have signed assurances for refugee settlement. Four of them in addition to two other churches have requested new dossiers and will sign further assurances as soon as the dossiers can be processed.

"We got off to a slow start with our conference refugee program," declares Mrs. Marietta Miller of Hollidaysburg, conference refugee chairman, "but we have gained momentum in these last weeks. Our goal is still a refugee family in every congregation of the conference."

Refugee assurances have been signed by church councils, Sunday school classes, or members, from First Church, Altoona; Zion Church, Hollidaysburg; Trinity, Juniata, Altoona; Christ Second, Altoona; Lybarger Church of the Schellsburg-West End Charge; and Benscreek, St. Thomas and St. David's churches of the Davidsville charge.

THE REV. GEORGE E. BOWERSOX, JR., has been called as first full-time director of Camp Sequanota, Jennerstown. He will resign from the Salisbury charge he has served since 1944 and assume his new duties Feb. 1. Pastor Bowersox has served on the camp board for several years, this year as secretary. He was chairman of the camp's 1955 adult retreat program. Pastor Bowersox succeeds the Rev. Roderic N. Senft who served on a part-time basis.

SERVICES FOR THE DEAF will be held regularly the third Sunday of the month in First Church, Altoona. The Rev. Eugene R. McVicker, assistant pastor at First Church, will conduct the services. Reports on the ministry to the deaf were made at a meeting of the conference social missions committee in late November. New officers of the committee include Mrs. Alice Cawley, Bedford, re-elected chairman; Ralph Barnett, Friedens, vice chairman; and the Rev. David E. Bomboy, Everett, secretary.

Lutheran pastors of Bedford County have organized a pastoral association. Dr. F. William Brandt of the St. Clairsville charge is president; David E. Bomboy of Everett, vice president; H. Lee Hebel of Bedford, secretary; and Richard L. Tome of Bedford, treasurer. The Bedford Pastoral Association has planned a leadership school in January and early February. Nine courses will be offered. The school will be held in Trinity Church, Bedford.

SIXTY PROTESTANT LEADERS in Bedford county met with Dr. Jesse Reber, executive secretary of the Pennsylvania Council of

RED LETTER DAY for Miss Ella Elizabeth Cover was Nov. 1, when she celebrated her 100th birthday. A native of Cover Hill, Pa., which was named after her grandfather, Miss Cover has been a resident of the Allegheny Lutheran Home in Hollidaysburg since 1952. She is a member of First Church, Johnstown, where she attends services regularly. She enjoys good health.

PA.: ALTOONA . . .

Churches, to explore the possibilities of forming a Bedford county council. No decision was reached. A committee will study the matter and make recommendations.

LUTHERANS have been elected to responsible positions in Bedford county. Richard C. Snyder, a member of Trinity Church, Bedford, was elected to a 10-year term as judge; E. William VanHorn, Jr., also of Trinity Church, was elected district attorney; J. Wayne Manspeaker, of Zion Church, Everett, was elected sheriff.

RELIGIOUS Christmas parades were sponsored in Altoona and Johnstown by civic groups with the endorsement of Roman Catholic and Protestant churches. Lutheran churches entered floats in both parades.

Sector Program Gets Started; First Results Are Encouraging

By W. R. SIEGART

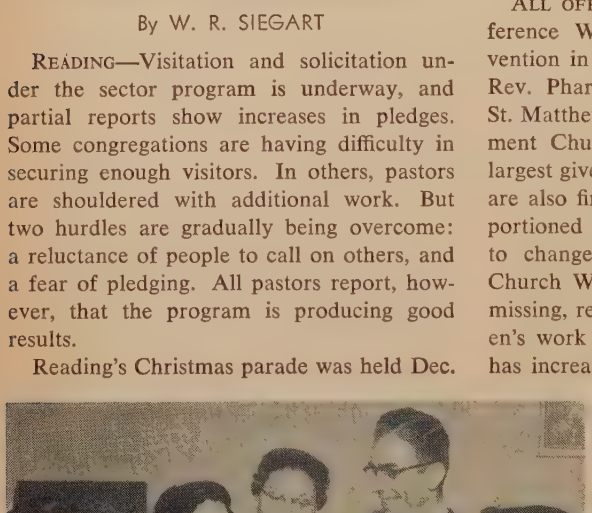
READING—Visitation and solicitation under the sector program is underway, and partial reports show increases in pledges. Some congregations are having difficulty in securing enough visitors. In others, pastors are shouldered with additional work. But two hurdles are gradually being overcome: a reluctance of people to call on others, and a fear of pledging. All pastors report, however, that the program is producing good results.

Reading's Christmas parade was held Dec. 6 as 40,000 persons looked on. Commercialism was banned and stores were closed. Church bells and chimes rang, and loudspeakers asked onlookers to join in silent prayer for peace on earth before the parade began.

Twelve Lutheran churches co-operated under the chairmanship of Pastor Arthur H. Naugle in presenting the Christmas story in floats, from Isaiah's prophecy to "The Whole World Comes to Christ."

Sentiment in the Reading Conference growing for a proposal to elect a full-time president. Conference President Charles H. Ruloff spends an average of three days a week on conference business, and Vice President Lester E. Fetter is occupied weekly for a day and a half with affairs of the conference. Both men have parishes and must divide their time between their congregations and the conference.

ALL OFFICERS were re-elected at the conference Women's Missionary Society convention in St. John's Church, Hamburg, the Rev. Phares O. Reitz pastor. Trinity and St. Matthew's churches, Reading, and Atonement Church, Wyomissing, were the three largest givers to the society's program. (They are also first among per capita givers to apportioned benevolence.) Steps were taken to change the name to United Lutheran Church Women. Atonement Church, Wyomissing, reports that since it unified its women's work in a circle program, membership has increased from 20 to 150.



WOMEN LEADERS met with Pastor Phares O. Reitz, St. John's Church, Reading, before WMS conference convention at church last month. From left: Mrs. Charles H. Ruloff, society president; Josephine Darmstaetter, United Lutheran Church Women assistant executive secretary; Miriam A. Heffner, program chairman; Mrs. F. LeRoy Taney, president of the United Lutheran Church Women of the Pennsylvania Ministerium

CHURCH LEADER Dr. Henry Beisler was honored by his congregation, St. John's, in Jersey City, N. J., as he completed 50 years of membership—19 of them as church council president.

Dr. Beisler, former treasurer of the ULCA, who has held membership in the ULC Executive Board, Board of American Missions, and Board of Publication, received testimonial scroll and $1,000 check made out to Camp Beisler, synodical youth camp.

Shown with him, left to right, are Church Council President Russell Hon, Dr. Edwin H. Knudten, president of the New Jersey Synod; Pastor Harold Haas of St. John's Church, Dr. Beisler, ULC President Franklin C. Fry, and Northern Conference President William H. Niebanck.

St. James' Church, Reading, the Rev. Arthur H. Naugle pastor, has a year-round evangelism program. Over 40 people visit members, prospects, and new members, and help integrate them into the life of the congregation.

REALIGNMENT of rural parishes was considered at a special conference meeting Nov. 2 at Zion Church, of the Moselem-Beckers parish. Most congregations involved in the realignment process are parts of union churches where space problems demand a solution.

Approval to form individual parishes was granted to Trinity Church, Gouglersville; St. John's Church, Sinking Spring; and St. John's Church, Kutztown. Becoming one parish are Trinity Church, Leesport, and Bern Church; Peace Church, Reading, and Kissinger's Church; Allegheny Church, Alleghenyville, and Christ Church, Reading. Action on Belleman's Church, Centerport; St. Timothy's, Mohrsville; St. Michael's, Centerport; and St. John's Gernant Church was referred back to the committee for further consideration.

The North Heidelberg congregation has disbanded. The church's 21 confirmed members joined other congregations.

The Rev. Clarence D. Reeser, Jr. has become assistant pastor at his home church, Holy Redeemer, Reading, serving with the Rev. Edward Emmers. The Rev. Malcolm W. Albright is the new pastor of Advent Church, West Lawn, and is engaged in a campaign to pay for the new parsonage, the first owned by the congregation which has 975 confirmed members.

Advent Church and the Evangelical United Brethren Church of West Lawn have begun a joint weekday religious school with a 30-week term.

AROUND THE CHURCHES: Mrs. Kathryn M. Saltzer completed 40 years as organist and choirmaster of St. John's Church, Sinking Spring . . . Loyalty Sunday in Trinity Church, Reading, Dr. Gunnar Knudsen pastor, brought pledges of $58,066 . . . Hope Church, Pastor Harold G. Deisher, dedicated its new parish house and educational unit Nov. 13 . . . St. John's Church in Tulpehocken Township, dating from 1775, dedicated a $40,000 educational unit. Dr. John N. Ritter is pastor.

Three Conferences Formed As Synod Continues to Grow

By J. F. VORKOPER

AUSTIN—Evidence of growth of the Texas-Louisiana Synod was shown by the recent organization of the synod into three conferences.

The Northern Conference elected the Rev. Wm. J. Hoebel, Dallas, president; the Rev. Hugo Rathkamp, Grand Prairie, secretary; George Raines, treasurer. The Eastern Conference officers are: President, the Rev. David Jensen, New Orleans; secretary, the Rev. Myron K. Blackman, Houston; treasurer, the Rev. Walter Galbraith, Jr., Lake Charles, La.; lay representative on the executive committee, Ed. Bernshausen, Houston. The Southern Conference: President, the Rev. Philip L. Wahlberg, Jr., Corpus Christi; secretary, the Rev. Harold Muffley, Ander (Goliad County); treasurer, W. A. Miller, Victoria.

Auxiliaries adhered to the reorganization by electing temporary conference officers.

Dr. Frank Brown told the conference about Lutheran World Action of which h is ULC director. Dr. Lesher reported o the growth and possibilities of the syno Dr. Lewis P. Speaker, Austin, preached a the opening communion service in the North ern Conference session at Waco; the Rev David Jensen, New Orleans, in the Easter Conference; and the Rev. A. A. Hahr Goliad, in the southern conference.

The synodical Women of the Church con vention met for the first time at Lutherhi with 240 visitors and delegates present. Th synodical Brotherhood met in St. Mark Church, Cuero, for its last general rall since the organization into conferences wi divide the group, but the entire synodic Brotherhood will meet again for the sprin convention.

New missions got a start in Tyler an Amarillo. The Rev. Robert R. Lesher, forme assistant pastor of First English Churc Tiffin, Ohio, began work as mission develop in Tyler, a rapidly growing city in easte Texas. The first service in the Amarillo mi sion on Nov. 13 brought an attendance 56. Mission Developer Fred W. Henkel r ports that most of his prospective new mer bers have non-Lutheran background. Ser ices are being held at the Amarillo you center. Building plans were discussed wi several missions by Dr. Elwood L. Bowma BAM director of church extension. Messi mission, Austin (David Cooper, pastor), st meeting in a school cafeteria, reports 1 baptized, 79 confirmed members.

Good Shepherd Church, Dallas, receiv 40 members following a neighborhood vi tation campaign . . . First United Churc Dallas, paid its apportionment 120 per ce and is now meeting other benevolent pr ects. The Rev. Wm. J. Hoebel is past . . . St. Luke's Church, San Antonio, h received $30,000 in cash and pledges in

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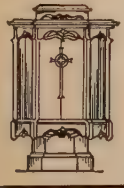

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$40,000 building fund campaign.

St. John's Church, Goliad, the Rev. A. A. Hahn pastor, has a $12,000 debt after completing an extensive rebuilding program and hopes to be debt free in 1956.

Grace Church, Houston, the Rev. David Conrad pastor, has appointed a committee to study the possibility of operating a kindergarten next year. A campaign to raise $15,000 for a new parsonage will begin in 1956.

The Lutheran Laymen's Alliance of the Rio Grande Valley will hold a dinner-meeting Dec. 30. Speaker will be the Rev. Philip Wahlberg, Jr., of Corpus Christi. President is ALC layman Louis Hansen of Wesleco.

The fourth anniversary of the Lutheran Service Center was celebrated with Chaplain H. W. Engstrom of the Harlingen Air Force Base as speaker. The center is sponsored by St. Paul's Church (Missouri Synod) and Grace Church, ULC, the Rev. Edward Wagner pastor, under the direction of the Lutheran Service Commission.

Salem Church, Houston, the Rev. Myron Blackman pastor, is conducting weekday classes for seventh graders.

St. Luke's Church, Schroeder, the Rev. Harold Muffley pastor, raised $1,500 for a new parish hall. The parsonage at Ander is also being remodeled.

Pastor George Housewright, one of the eight regional evangelism directors of the ULC, was given a farewell reception at Redeemer Church, Houston.

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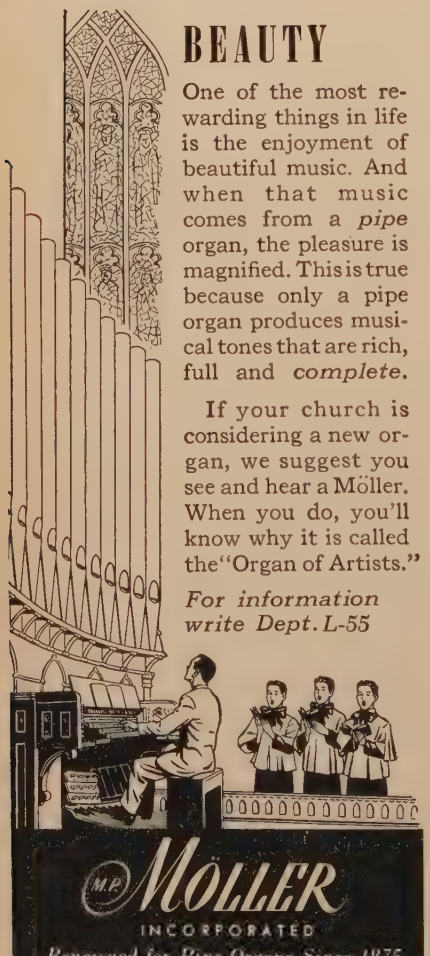

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—Changes of Pastorate—

INDIANA

BARCUS, FRANK. From St. Luke's Church, Cold Spring, Ky. To Corydon parish.

HOLLAND, D. T. E. From LaOtto-S. Whitley parish. To St. John's Church, Napoleon.

ROSS, IVAN. From Holy Trinity Church, Niles, Mich. To St. John's Church, Anderson.

VIRGINIA

AREHART, HENSIL B. From Stony Man parish, Luray. To Rockingham parish.

BOWERS, AUBURN F. From army chaplaincy. To Messiah Church, Knoxville, Tenn.

KUHN, H. ALVIN, JR. From Trinity Church, Sanford, N. C. To McLean section, Arlington County, mission developer.

RITTER, GUY A. From chaplaincy. To Glade Creek Church, Blue Ridge.

WILSON, IRA J., JR. From Shenandoah County parish. To Emmanuel Church, Roanoke.

WESTERN CANADA

MAHLSTEDT, J. W. From St. John's Church, Lipton, Sask. Retirement. 10943-63 Ave., Edmonton, Alta.

DECEASED

THE REV. PHILIPP KIRCHNER, former pastor of St. John's Church, Reading, Pa., died Nov. 9 in Poughkeepsie, N. Y. He was 79.

Born in Otterberg, Rheinpfalz, Germany, Pastor Kirchner came to the United States in 1892, and entered Wagner College, from which he graduated in 1897. He completed his studies at Philadelphia Seminary in 1900 and was ordained by the Ministerium of Pennsylvania in 1902 after attending for two years post-graduate courses at German universities. He served his only parish at Reading for 22 years. Ill health forced him to retire in 1924. His wife, Wilhelmina, died in 1938. There were no children.

A funeral service was held at First Church, Poughkeepsie, by Dr. Emil C. J. Kraeling and Pastor Adam Schreiber. Interment was in Poughkeepsie rural cemetery.

JOHN THOMAS WILLIAMS, 62-year-old professor of music at Wittenberg College, Springfield, Ohio, and until last March director of the college's school of music, died suddenly in Springfield Oct. 10. He had taught at Wittenberg for 33 years, and was founder and director of the school's a cappella choir which has been making annual concert tours since 1932.

Prof. Williams, a native of Greenville, Pa., held degrees from Wittenberg and studied piano with Josef Lhevinne and Florence Trumbull. He taught music at Heidelberg College, Tiffin, Ohio, before joining the faculty of Wittenberg in 1922. He had resigned the directorship of the school last March due to failing health but was to remain on the faculty as a teacher and had been granted a one-year leave of absence.

Surviving are his wife, and a sister, Mrs. C. S. Crossland, Greenville, Pa. The funeral was conducted by Pastor Dana Johnson at Fourth Church, Springfield.

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IN CONCLUSION . . . . . .

IT SEEMS that another year will end without a word from China about releasing Paul Mackensen, the Lutheran missionary who has been in prison 45 months in Tsingtao. His sister told me recently that another letter had come from him—the third—saying that he is well, but nothing more.

No doubt the Reds are holding him, among their 15 American prisoners, in hope of compelling Secretary Dulles to agree to talks with Chou En-lai. They want a top-level diplomatic conference to discuss such questions as Formosa. The Eisenhower administration probably can't risk any deal with China when a U.S. presidential election is coming soon.

The cruelest thing in the world today is the bartering of people back and forth as part of the diplomatic battle. There was joy in West Germany in October as 5,863 war prisoners were returned from Russia. There are still 1,200,000 Germans missing since the days of World War II. Each family waiting for a loved one was hoping the next to come across the border from Russia would be the person they awaited. But Russians made a sudden change in policy, and on Oct. 20 without explanation shut off the homeward tide. The jubilant spirit of West Germans immediately collapsed.

I HAVE SOMETIMES been perplexed by the boldness of St. Paul in his estimate of the three most enduring things in the world. Faith, hope, and love—he said, "and the greatest of these is love." Some days it seems to me that faith is the greatest, because how can we have hope or love without faith? Trust in the eternal God revealed in Christ is the starting point for everything else.

And some days, as things seem to me, hope is the greatest. Who can go trudging along through difficulties or danger unless he has hope that there's a way out? John the Baptist or Paul Mackensen in prison must live on hope that their weary hours will count for something eventually.

But St. Paul lived by faith as no other man ever did. And he had enormous need for hope in the imprisonments, shipwreck, and sufferings he endured. Knowing all that, he said love is greatest. Although you have faith enough to move a mountain, you are nothing if you have no love.

AS CHRISTMAS SONGS echo across the land this month, how hungry we ought to be for a world where love can thrive. Cruel competition of individuals or of nations which crushes out love can profit no one. Even in defense of pure doctrines within the church, love is more essential than logic—although in many quarrels of the theologians, past and present, it has not been.

Love is a gift that God alone can give, because it awakes in us only as we understand that first God loved us. Nobody can explain God, of course, but the New Testament writer who was so bold as to try to define God said it this way, "God is love." Our Lord was satisfied to let the ancient commandments stand, as proclaimed by Moses, but added this: "A new commandment I give you, that you love one another."

We shall have moments for thinking of such things as we celebrate Christmas again. The beautiful starlight over Bethlehem, angels singing, camels plodding, a Mother's cry are only backdrop for this essential thing: God so loved the world that he gave his son . . .

—ELSON RUFF

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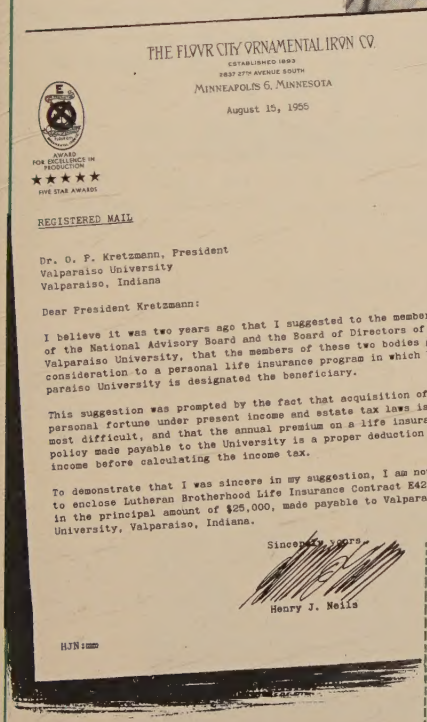

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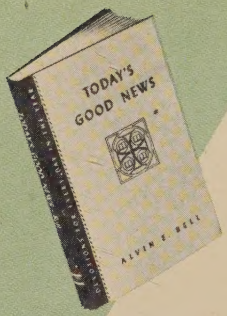

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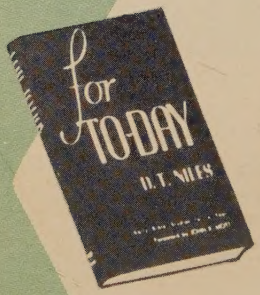

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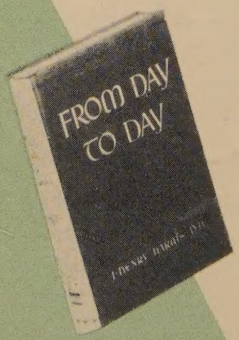

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